

THE S N A R E B R O K E N:

Being a true and faithful account of the Authors grounds for his leaving off the observation of the Sabbath of the First or Old Covenant: Wherein his *Beam of Legal-Covenant-Light*, is darkned by the more clear shining forth of Gospel-Light and Truth.

By *John Cowell*, a Servant of Jesus Christ.

Col. 2. 16, 17, *Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbaths, which are a shadow of things to come, but the body Christ.*

Luke 22. 32, *And when thou art converted, strengthen thy brethren.*

LONDON,
Printed for *E. Brewster*, at the Crane in St. Pauls Church-Yard, 1677.

TO THE
Christian Reader.

WHereas it may seem strange
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And therefore we read, that though God gave
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And if such men of God as have been hinted at, have thus miscarried, it may not seem so strange that I, who (as Gideon said, Judg. 16. 5.) am the least in my fathers house should mistake this matter. And the caution the Apostle Paul gives, 1 Cor. 10. 12, is worthy to be remark'd, Let him that thinketh he standeth, take heed lest he fall.

Instances might also be given concerning many, of their pleading for that sometimes, of which they have afterwards been ashamed, and have published their recantations for. But I shall not now spend time in giving an account of them; I only mind this, to prevent the ill improvement that otherways some might be ready to make of this wherein I am concerned; and that persons might by others harms learn to beware. For (as one saith) There is nothing more easie than to err, and that there is no man but errs sometimes: whence it is, the caution is so seasonable, which the Apostle gives, Gal. 6. 7, Be not deceived, &c. a caution di-

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reſted to them who deſired to be under the Law,
Chap. 4. 21. And who obſerved days, &c.

It is well known how men have cryed out againſt ſuch as having ſometimes owned and practiſed as they do, and do leave off, endeavouring to blacken them all they can; that ſo they might by rendring them odious, hinder them in their undertakings for God. The carriage of the Papiſts towards Luther and others, have been famous (or rather infamous) herein. And I have not eſcaped the laſh of the Tongue, in reſpect of what hath befallen me in the matter of Sabbath-keeping, &c. ſome men (on the account of my leaving off the practice) carrying it towards me, as if their Tongues were their own, and there were none to controul them. But as Paul ſaid, 1 Cor. 4. 3, It is a ſmall thing to be judged of mans judgment. And I know the wrath of man works not the righteouſneſs of God, Jam. 1. 20. And ſeldom (if ever) is the iſſue according to the expectation of Slanderers or Revilers. And through the help of God, I have been able to ſpread it before him, and to leave it to him, who judgeth righteouſly.

I have two things to ſpeak a little to, and then I ſhall give the Reader leave to peruſe the Book it ſelf.

The firſt is concerning ſome words uſed by me in my Book, titled, A Beam of Sabbath-Light, &c.

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Sec. The second is concerning the charge of Self-seeking, that hath been laid in against me, on the account of my leaving off the observation of the Sabbath.

1. Concerning some words used by me in the foresaid Book, about which Sabbath-keepers have kept no small stir; designing (possibly) thereby to raise so much dust, as might prevent the discovery of their shadowy Sabbath to be no appointment of Jesus Christ to the Christian-Church. The words I mind are these, That I did believe my heart was strongly engaged by the Lord to speak what I did, in that Book I writ for the Sabbath. The substance of which words are in the first page of that Book, and in some other places there are words of like import, which also by some are insisted on.

Now I do acknowledg, that I did verily judg, that the thing I practised and pleaded for, was a truth to be owned and practised by Christians in this day; and therefore I spake as I did. For I understanding but little concerning the notion sometime before, when by converse with some persons, and reading some Books, I was corrupted in it, I not seeing the errour of it, but taking it for a truth, did think I was taught it by the Spirit of Truth, and that my heart was engaged by the Lord to speak for it as I did: As who is there amongst Christians, that judg otherways of what they receive under the notion of Truth?

So

So that the words have no more in them than what is virtually contained in the practice of all Christians, that make any conscience of what they own or practice, with respect to God or his Worship; and my denying the thing now, hath no more in it than what is also virtually contained in the change of any Christians judgment, when they reject as an error what before they through ignorance or inadvertancie, owned and practised as Truth.

And that I was mistaken in my judgment in this matter of Sabbath-keeping, I do verily conclude from that Text amongst many others, John 16. 14, where the Lord Jesus is speaking of the work of the Holy Spirit he had promised to send to his Disciples, which he saith, should receive of his, and should shew unto them. Now unless this Sabbath can be proved to be of this complexion, that is, to be from the Lord Jesus Christ (which I conclude cannot be done by any); then doth not the Spirit of Truth shew it unto any of Christs Disciples. He that undertaking in this work shall be able to shew that this Sabbath is Jesus Christs, and so doth belong to Christians to observe, may well be accounted the Phoenix of the day and age he lives in.

2. For the charge of Self-seeking laid in against me by Sabbath keepers, in my leaving off the observation of the Sabbath; though I freely acknowledg I have attained but a little, nor am

I able to give such evidences as possibly some others may be, whose attainments are great in Gospel-discoveries; yet so have I indeavoured to carry it, and particularly towards Sabbath-keepers, that I might give them no just occasion for a charge of that nature. And they have insisted on such a thing contrary to as clear evidences, as ordinarily offer themselves from the People of Christ in the present day, and that both in spirituals and temporals.

For as many of them, with others also, know in their Consciences, how I have served the Lord in my attained to measure in the work of the Gospel, labouring night and day in the way of a calling, that I might make the Gospel of Christ without charge: so also do they know, how even by Sabbath-keepers I have been oppressed; for having occasion to imploy several of them, I have been necessitated (to give them content) to pay them for their keeping their Sabbath; yea, several of them for several years, though they pretended to keep it in conscience to God, and this whilest I served them Gratis. And when it was known that I scrupled Sabbath-keeping that I might cut off occasion from them that were in Communion with me, I did often in the presence of many witnesses tender, that I would forbear to labour on their Sabbath (even as Paul said, I Cor. 8. 13, he would forbear to eat meats) yea, if it were during my Life, so that might

I be left to the liberty of my judgment to think of the Sabbath, as now I did: I now thinking it to be but an antiquated shadow, I would as to practice keep it, that so I might cut off occasion from them. The which concession of mine would serve to no purpose at all to satisfy them, though yet such concessions are rarely denied amongst any that profess the name of Christ in the world. And I sincerely profess, I had a desire to proceed on in an abstinence from labour, if that would have satisfied them, that I might thereby give an evidence of my not seeking after worldly advantages, in my leaving off the observation of the Sabbath. But I am much perswaded now, that God withheld them from accepting these tenders, that so I might be wholly freed from the snare in which I had been taken. However it may be seen by what hath been minded, what little ground they have to charge me with Self-seeking in this matter.

These things are minded, that the People of God may understand the Truth, and God might have the Glory, not in a way of fleshly boasting, the Lord knoweth. ———

John Cowell.

T H E

Snare Broken, &c.

S E C T. I.

IN speaking to the matter proposed, (*viz.*) my leaving off the Observation of the *Sabbath* of the First or Old *Covenant* (after I had been in the practice of it for well-nigh Thirteen years), I shall do these Two things: First shew what was leading to it. Secondly, shew what was effective of it.

The things that were leading to it, were some of them more remote, others of them were more near: those that were more remote, were so, not only as with respect to time, but also as to operation. Yet were these also useful in their season and kind, for the producing the Effect, &c.

And I begin with the First, And in order to it, do give the *Reader* to understand, That about the beginning of the year 1661,

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(my

(my affections out-running my judgment), my foot was ta en in this *Snares*; and I began to wander in this by path. And I continued (not meeting with the trouble I met afterwards about it) till the year 1664; And then understanding into what most desperate, dangerous, and pernicious Principles and Practices, several Sabbath-keepers were rushing, I was greatly troubled. And for many of the persons concerned, they were no small ones neither amongst that People, as *Thomas Tillam*, *Christopher Pooley*, *Edward Skipp*, *John Fox* &c. who in their Principles, yea, in their Practices too, with respect to their Conversation, were become vile with a witness. And in their Principles, yea, in their Practices too, as with respect to the Worship of God were marvellously Corrupted; Pleading, as for the Sabbath, so also for *Circumcision* (which they also practised), and for the Observation of the whole *Law*: Yea, even to *Offerings* and *Sacrifices*, as may be seen in the Propositions and Queries of *Christopher Pooley*, and *Edward Skipp*, printed 1664. From which Piece of theirs Published to the world, I shall here insert some few particulars, to shew how marvellously they were Corrupted, as I said before concerning them.

I. Concerning *Circumcision*, thus they write,

write, page 7, by way of Question (which way of writing by Questions they tell us, page 3, is to illustrate the things Asserted by them in their Propositions), Whether if they (speaking of the *Gentiles*) shall enjoy *Abraham's* blessings, they are not bound to *Abraham's* Covenant of *Circumcision*? *Gen.* 17. 9, 10, 10 the 15. And page 8, thus they further Question; Whether the *Gentiles* can prove their right to these Privileges mentioned *Rom.* 3. 1, 2. Chap. 9. 4, 5. being *uncircumcized*, seeing that was the Sealing-work of *Abraham's* Faith? *Rom.* 4. 11. And page 12. They write further concerning it, thus: Because it proveth (say they) *Abraham's* Spiritual Seed to be his Seed, inasmuch as that was one of the steps of his Faith, in which step of *Circumcision* his Seed ought to walk, that would prove themselves to be such, *Rom.* 4. 12. *John* 8. 29.

2. Concerning the Re-building of the Stone-Temple at *Jerusalem*, and the restoring the *Priest-hood*, *Service* and *Sacrifices* of the *Law*, thus they write, page 4, There shall be (say they) a Re-building of the Temple, and a restoring all the Ordinances, Laws and Service to them (meaning the *Jews*) again, together with the *Priest-hood* and *Sacrifices*. And in page 10, thus they question further,

further, nor How it can be proved that Christ was a Sacrifice for sins of ignorance or infirmity, such as the Sacrifices of the Law were only appointed for? or where there is in all the New-Testament any Prohibition of Sacrifices for these sins for which the Lord required them in the Law.

3. Concerning the Land of Canaan, thus they write, page 4, There shall be a dividing the Land of Canaan by lot to the righteous Gentiles who keep the Law, as well as unto the Tribes, Ezek. 47. 22. For they are to enjoy it by virtue of the Covenant of God made with Abraham on their behalf, Gen. 17. 5, to the 15. And concerning themselves, thus they write in page 6, That they are willing to depart out of their own Country, and to follow the Example of their Father Abraham, — seeking their Inheritance in his Land, as being right heirs thereunto. — resolving to separate themselves from all persons, even their nearest Relations, that are not fitted by the Lord (as they phrase it) to follow him, — knowing that no uncircumcised in heart and flesh, neither any that are unclean, shall inherit any part in that possession of Canaan.

4. Thus they write concerning themselves, as with respect to their owning the whole Law, p. 6, That they do universally own every one of those Laws given in Mount

Mount Horeb, Mal. 4. 4, with due respect to time and place; and have begun to engage themselves thereunto by *Circumcision*, and by lifting up their hands unto the most High in a perpetual Covenant, never to be forgotten. Much more do they speak touching these particulars, which for brevity sake I here omit; and shall issue the matter for the present concerning them, with this passage of theirs, page 5, which to me is very observable; and it concerns other Sabbath-keepers somewhat more, especially that were not of the same Confederacy with them, who are ready at every turn almost to charge such as comply not with them in their Notions, that they lay stumbling-blocks in the way of the *Jews*, hindring their Conversion; and even so do these insinuate concerning them, and so pay them in their own Coyn; their words are these: *This remnant of the Womans Seed, who keep the Commandments of God, and the Faith of Jesus, must lift up a standard for the people, even for the Ancients of God; which can never be done till they set themselves with purpose of heart to practice every part of the Law of God, that they may without breach of any part, beginning in the right order appointed by the Lord himself, which was Circumcision, Gen. 17. Exod. 12. 43, 50. For it is not enough to own*

Nine Commandments, and after that the Tenth, even the Sabbath of the Lord God, that will take away their stumbling, while Circumcision, and generally all the rest are thrown away with the conceit of a Ceremony. Oh how sad a thing will it be now in this day (say they), that their infidelity and hardness of heart, should lye upon the account of such as break the Commandments themselves, and teach others to do the same! Thus have I given a brief account of some of the things that shewed forth themselves in these men, upon the account of which I was so troubled, as before I mentioned. And I being so troubled as I was, I could not well forbear, without bearing testimony against their pernicious ways, which I did in a Book Titled *Divine Oracles*: Though yet notwithstanding this Eminent warning of the Direct Tendency of this Sabbath-keeping, I therein spake for the Sabbath, which with my former Work of that kind, (*viz.*) the Book Titled *A Beam of Sabbath-Light*, (which hath since proved a Heavy Beam to me), I heartily repent me of. And I have good hope, through Grace, that the remembrance of my miscarriage therein will be so sanctified of God to me, that it will be an humbling consideration to me whilst I live.

S E C T. II.

BUT though I was troubled, as is above mentioned, yet I kept on in the practice still without much more trouble, till about the year 1668. And then taking notice of the confusion that was amongst Sabbath-keepers in respect of their keeping of their Sabbath, I was again troubled. I observed an aptness in them (as it is in too many others) to cry out against their Dissenting Brethren for being in confusion in *Babylon*, (as it is usually phrased) for a non-compliance with them in their Notions, whereas they themselves are in as much confusion, if not more than most others, who are the men of their indignation. The confusion intimated was about their diverse beginning and ending of their Sabbath, some of them beginning to rest at Sun-set on the Sixth day, and returning to their labour at Sun-set on the Seventh day. Others of them not beginning to rest till after Sun-set, at the shutting in of the evening-light of the Sixth day, (which is known to be ordinarily an hour or more after Sun-set) and these not returning to their labour

till about the same time on the morrow. So that it may be rightly concluded, that the one part keep part of the Sixth day, and part of the Seventh for their Sabbath, or else that the other keep part of the Seventh day and part of the First for their Sabbath.

And in the judgment of the one part (if they would judg righteously, and interest did not sway them) they must judg that the others do work part of the Seventh day, and rest part of the First ; whilst the others have the same ground to judg concerning them, that they do rest part of the Sixth day, and work part of the Seventh, or else it must be thought that God did not set bounds to the Days, that they might be known in their beginning and ending. Or otherways as the complement of the whole, it may be thought that these men do not know the Seventh day from the Sixth, nor the First ; and so all the stir they make in the world, and with the Churches about their Seventh-day-Sabbath, seeing they know not which is the Seventh day (as their practice demonstrates) is not worth a rush, but instantly falls to the ground.

And before I pass further on, some further instance may be here (I judg) seasonably given, by which it may appear, how that from the Principles of some of them
(as

(as well as from their practices above minded) it cannot be known which is the Sabbath-day. For one Mr. *Gretrix* a Sabbath-keeper, who lives not far from the Town where I live, holds and pleads that our Lord Jesus Christ rose from the dead on the Third day of the week, the day we vulgarly call Tuesday, while the most part of them hold he rose on the First day of the week, the day vulgarly called Sunday. The reason he gives for his conceit, I have here no reason to mention. Which if it were true (as it is manifestly false, *Mat.* 28. 1. *Mar.* 16. 2. *Luk.* 24. 1. *John* 20. 1.) then this Sabbath were to be kept (if at least we had any thing to do to keep it) on the day vulgarly called Monday. For its evident that our Lord rose the very next morning after the Sabbath, as the above-mentioned Scriptures do fully express. So that if their Principles be but considered, how opposite they are one to another, it cannot be gathered from them, which day of our week is to be kept for the Sabbath-day, though as I said before, they make such a stir about it as they do.

Some of them make small account of the difference that's amongst them in their divers beginning and ending of their Sabbath; yet without doubt there is an open and publick breach of their Sabbath, on the

the one hand or the other. Neither do I, nor can I see that he that works at mid-day on the seventh-day, any more breaks their Sabbath, than the one or the other of these may be thought to do. For, first, its without all peradventure that the first and last hours of the Sabbath were as truly a part of the Sabbath, as the hour of mid-day. And, 2. It's not to be doubted, but that when God appointed *Israel* the observation of the Sabbath, he appointed a direct beginning and ending of the Sabbath. And thirdly, it is not to be questioned, I judg, but that God appointed it in its beginning and ending to be alike to all. Therefore (as I now see) it were but reasonable for these men to come to a consistency amongst themselves, before they endeavour to obtrude their raw notions upon others. And before they make such clamors and out-crys against their brethren for dissenting from them, especially considering how many of them do make it such a corner-stone for Church-fellowship, that they not only deny, but also cry out against communion with their brethren for not conforming to them herein.

But to return to what was my concern herein: Though I was troubled about this their confusion as before I minded; yet I continued in the practice of this Sabbath-keeping

keeping notwithstanding, and yet made Conscience of its observation. For length of time having so riveted it upon my spirit as it had, I was not without much ado brought off it. Yet hereby was I made to judg the more tenderly (as also I was upon the account of the things minded in the former Section) of my dissenting Brethren, and to delight more in communion with them, and in moderation towards them; which from the beginning of my entertaining the notion, I had been careful concerning; to the which I believe God graciously disposed my heart, in order to my return in his own time.

And therefore considering this effect, thus produced in my serious consideration of the forementioned particulars, I account these things as leading to my leaving off this Sabbath-keeping, though more remote both as to time and operation: for as yet I made conscience of the observation of this legal sign, or shadow, as is above particularly noted.

SECT. III.

ANd thus things stood with me, till about the year 1671, and then the tendency of this Sabbath-keeping more clearly shewed forth it self. The consideration

tion of which (God graciously assisting me) I set my self seriously unto. And whereas the things before minded did prove leading to my leaving of this practice, though more remote, this was leading much more near as it was more near for time, so also for operation.

Now that which about this time shewed forth it self, was of a Sabbath-keeper in the Town where I live, (and she hath more fellows abroad,) a Sabbath-keeper so strict in her Sabbath-keeping, that few others of them (if any at all) do match her for her zeal therein; who is gone so far in her owning of the Sabbath, and the Law whence the rule of it is taken, that she shames not openly to disown the Gospel, and the Lord Jesus Christ the Author and revealer thereof; and in the greatness of her Apostacy and Degeneracy, denies the Lord Jesus Christ to be the Messiah and Saviour of the World; having cast out of her Bible the whole New Testament of our Lord and Saviour Jesus Christ; disowning all those Writings from the beginning of *Matthew* to the end of the Revelation, having in her Bible only those from the beginning of *Genesis* to the end of *Malachi*.

Now when I came to understand this, I was put to a very great stand indeed, and from

from this time was I made to question, and as following thereupon, to scruple the practice very much; as who that fears God, and loves the Lord Jesus Christ, can think but I should? and henceforth I determined to call the practice into question again, and to sift it thoroughly; which I did with conscience, care and circumspection, determining not to lean to my own understanding, which now I began to fear I had done too too much before, when I first took upon me the practice, as indeed I judg too too many do to this day, that are yet in the practice of it. And that I might find out the truth, the truth as it is in Jesus, *Ephes. 4. 21*, I applied my self to him, and to an attendance upon him my Sovereign Lord, who is made head over all things to the Church, *Ephes. 1. 22*, in the use of such means as I did then, and do still judg was proper in the case, and was suiting with the will of my Lord and King. The which in particular is spoken of in the progress of this Discourse.

Some Sabbath-keepers concerning the matter before minded, have replied, that this proves nothing against their practice, that some have fallen that are Sabbath-keepers. For say they, in our times, even as in former ages, some have turned away from Christ, that have not been Sabbath-keepers, that

that only professed such things as we hold for undoubted Verities, as Gospel-separation, Baptism, &c. To the which I answer, That in no shew of reason can these things be thought to be leading to such Departures from the Lord Jesus, as some have been guilty of either in our times, or in times by-past. For these things we have in the Gospel, in the Writings of the New Testament, and so are to be proved from the words of our Lord Jesus, and his holy Apostles (as if need were might be abundantly demonstrated) but for this Sabbath-keeping, there is not a word that may warrant the Churches of the Gentiles, or any one person in particular, that from among the Gentiles are turned to God, (which are the Scripture-Phrases, *Rom. 16. 4. Añ. 15. 19.* and which only reach our case in this matter) to take up this practice, either from the Lord Jesus Christ or any of his Apostles. But usually we are sent to the Law, and so to *Moses*, (*For the Law was given by Moses, Joh. 1. 17.*) and so *Sinai*, and so to the first or old Covenant, the Covenant that genders to bondage, *Gal. 4. 24, 25.* And here lies the danger, and hence it is that I conclude, that it is leading to such departures from the Lord Jesus, spoken of before. The practice carries it in its womb, &c.

And

And though I do verily judg, that many Sabbath-keepers, that are turned (in respect of their Sabbath-keeping) from the Gospel to the Law, and so from Christ to *Moses*, thereby exposing themselves to great danger, do yet notwithstanding in other things own Christ truly, and love him dearly; yet is the principle of their Sabbath-keeping not a jot the better therefore. God doth, and will keep his Covenant-people from such a total departure from him. *Jer. 32. 40*, though they may, and oft-times do err and go astray, and close in with that that makes work for repentance and the Physician of Souls.

And indeed the wretched Creature in our Town doth not deny but that Sabbath-keeping was leading to her, as with respect to her denial of the Lord Jesus. For another Sabbath-keeper of our Town being under question about his Sabbath-keeping, went to question with her; and amongst other things proposed this to her, Whether she thought that her keeping the Sabbath were leading to her disowning the Lord Jesus Christ, or no? and when she would not directly answer him, (knowing, I judg, that he was under question concerning it) he told her that if he thought the practice were leading to such a thing, and were of such a nature (or words to this purpose)

pose) he would never keep another Sabbath. To whom she replied, that then he would not be a Sabbath-keeper long. In which words, doubtless she gave a full intimation of her mind, and of what was her own experience in the case.

Somewhat of a like nature, and as leading to the same thing, hath shewed forth it self in others that may here I judg be seasonably inserted. And this not spoken of, and known to a few privately, but published to the World by *Christopher Pooly* and *Edward Skipp*, in their Propositions and Queries mentioned in the former Sections; who in page the ninth of that their Book, speaking of the Apostle *Paul's* words about Circumcision, they speak as though he had contradicted himself in what he had said about it; speaking thus concerning it.

One while (say they) he saith, *If a man be circumcised, let him not become uncircumcised.* 1 Cor. 7. 18. *And that circumcision is nothing.*———And yet to the *Galatians* he maketh such a business thereof, as though Christ should profit a man nothing that was circumcised; and more to this purpose do they speak there concerning the Apostle, which for brevities sake I forbear to mention at large. That that is to be noted in the passage, is how contemptuously they speak

speak of the holy Apostle in these words
 [*maketh such a business thereof*], their words
 being spoken in a way of contempt of him
 and of his words. Surely well might the
 Apostle say to the *Galatians*, as he did con-
 cerning the legal preachers in his day, *Gal.*
 4. 17, (of whom these men are imitators)
 they zealously affect you, but not well; yea,
 they would exclude us (as it may be read),
 that you might affect them. And so would
 these men have done, if possibly they could,
 as their words and actions did clearly shew.
 We read also in *Eusebium Ecclesiastical History*,
lib. 3. chap. 24. of the *Ebionites*, who
Eusebium noteth to have observed the *Jewish-*
Sabbath (as he calleth it), and other Cere-
 monies of the *Law*: That they rejected the
 Epistles of *Paul*, accusing him that he fell
 from the *Law*: so that earlier or later, no
 better hath it fared with the holy Apostle
 and his Writings, than to be contemned and
 rejected by men of this Complexion; yea,
 the Lord Jesus himself now speeds no bet-
 ter, nor the Writings of the *Evangelists*,
 that give an account of his Life and Mira-
 cles, as is manifest amongst us in the place
 where I live, according to the instance gi-
 ven in this Section.

S E C T. IV.

A Nother thing that was leading to my leaving off this practice, as a thing more near, both as to time and operation, was my calling over and seriously considering the principle of most, if not all Sabbath-keepers; Which they plead for in their ordinary discourses, which they assert in their preaching in their Assemblies; which is also published in Print to the view of the world, by Mr. *Edward Stennet* and Mr. *William Sallers* (as I have seen), which is of the penalty of death its being in force, for the prophaning the Sabbath (as they phrase it). Its true, I had knowledg of this Principle being owned by many of them, while I went on without scruple in the practice of Sabbath-keeping: yea, I had read Mr. *Stennet's* Book, Titled *The seventh-day is the Sabbath*: wherein its stated and pleaded. But my soul was not so touched in consideration of the thing, as it hath been since I came under scruples concerning it. And I solemnly profess, I cannot but wonder how any man, having any, even the least fear of God before his eyes, or upon his heart, should give any, even the least entertainment

ertainment to such a desperate and sanguinary Principle. For verily threatnings and slaughters are breathed forth in it, against the Disciples of the Lord Jesus, as ever they were by *Saul*, *Acts* 9. 1.

Now in that *Mr. Stennet* hath spoken somewhat particularly concerning the thing, I judg it meet to consider what he hath offered in the case: and in that he hath printed and published his Notion to the world, he cannot think it much (I judg) for any so to do. And in that it had a great influence upon my spirit, and was so leading to my leaving off the practice of this Sabbath-keeping, as it was, it will not be thought much by considerate men (I judg) if I do touch upon it, though I acknowledg it to be an unpleasant string, &c. wherein as occasion offers it self, I shall speak somewhat also to what *Mr. Sallers* offers touching the same thing. And I shall begin with that notable speculation of *Mr. Stennets*; pag. 50, of the forementioned Book, where he saith, *That all the Ten Commandments had the penalty of death annexed to them to be inflicted by the Magistrate, which (he saith) is an evident distinction between moral Laws and Laws Ceremonial: for there is not (he saith) one Ceremonial Law that hath the penalty of death upon it to be inflicted by the Magistrate.* And

pag. 53, he saith, In that the Sabbath hath the same penalty that the other Nine have, it convincingly proves the morality of it.

Now before I come to the matter in this conceit I intend more especially to speak to, I shall speak somewhat concerning the word *moral*, that is so much insisted on by persons of this perswasion, who (many of them at least) in their ordinary discourses, do use it so much, as if they had learnt but little else than the bare word *moral*; when as many in my knowledg when they have spoke the word, have spoke they knew not what, neither understanding the notion, nor common acceptation of the word; neither do their leaders (as I know of, by any thing they have published) offer them any help in this matter, though they themselves use the word in their writings very oft, as if with respect to their Sabbath (about which it is so much used), the term would prove the tenure.

Now on mature deliberation it seems strange to me, that they do not speak something of it. *First*, That their followers might not speak (in their speaking so much of it) they know not what. And *Secondly*, It were but reasonable, seeing it is not a Scripture word, that they should speak to it, giving some account not only of the word

word they use so much, but also for their use of the word; for many will not easily be perswaded that they have a liberty beyond other men in the use of words in their discovery of their notions. *Thirdly*, For that they make such a stir with other men in their answering their writings about the use of words, frequently concluding, that what is against their Principle, is not according to the *form of sound words*. Which form of sound words, is to be understood of Scripture words. Now it is but reasonable in that they insist so much upon this word, which is not a Scripture word (but was brought into the discourses of Christianity, by *Papish* School-men, from the Schools of Philosophers, and some Learned men think it had been well if they had never done it); that they take care to open their meaning in their so much using the word, lest it should be thought by some, that they go about herein to beguile through Philosophy, &c. against which Christians are cautioned, Col. 2. 8. *Fourthly*, In that, in the judgment of some of them, it is a matter of very great importance; so great, that it is very dangerous to miscarry about it. For Mr. Sallers saith, (if he be in this to be believed) page 45, of his examination of Doctor Owens Book: *That men may as well talk*

of more Gods than one, as of more moral Law than that of the Ten Commandments, and at soon it will be proved. Now if this be so, there had need to be great heed taken about the use of the word, and the applying it to commands; and somewhat had need be offered by some of them to inform the less knowing about the word, that they may not miscarry about a matter of such moment as this is now made to be by these words; and if it be so, then hath Mr. *Seene* transgressed egregiously, as I shall shew in its proper place, about his evident distinction, &c.

But yet for all this of Mr. *Sallers*, it doth not appear to me to be so dangerous a thing; for the word not being a Scripture word, men have taken the liberty to enlarge, or streighten it as they have seen ground in their own understandings so to do: and yet hitherto have not men that have understood the word as well as Mr. *Sallers*, so esteemed of one another as concerning the use of it.

Now the word and its signification we have in our Dictionaries both *Latine* and *English*, where we are told that it signifies, of, or belonging to good manners, or pertaining to manners or behaviour. And by the Learned is sometimes confined to the

Precepts

Precepts of the Second Table (as they are commonly called). And if we consider from whom the word was taken, (*viz.*) from Heathen Philosophers, as before was noted, who were ignorant of the Worship of God, it cannot well be stretcht any farther. But yet if it may be (as by many it is) applyed to matters relating to the Worship of God, unto which Sabbath-keepers usually apply it: then, notwithstanding any thing I can see in the signification of the word, by Mr. *Sallers* leave, every Precept given of God by *Moses* to *Israel* of old was, a moral Precept: for it did belong or appertain to their good manners to keep and observe all Gods Commandments, Statutes and Ordinances; yea, even to a tach of the Tabernacle. And so also is every Precept given by *Jesus Christ* unto his Church and People, relating to his solemn Worship; for it belongs or appertains to our good manners to observe all things he hath commanded, *Matt.* 23. 26. But for the word in the present use of it, it's usually taken to signifie all such commands as are accounted invariable and perpetual, as being before the Law (*viz.* as given at Mount *Sinai*), under the Law, and since the Law; being the same under the several administrations the Church hath passed, from the beginning of the world down to

our times, &c. many accounting all the Ten words to be of this nature (whereas many others gainsay it), yet with this distinction, that Nine of these words are purely moral; whilst yet they account the Commandment about the Sabbath, but moral positive, &c. but the present Sabbath-keepers do not (as I know of) distinguish thus concerning it; but oft use the word on all occasions, crying moral, moral: possibly for this end, (many taking the word to signify in a large sense, that that is invariable and perpetual,) that they might catch them thereby (as fish in an evil Net), and without seeing the hook under the bait, might swallow down the Sabbath the more easily; they having gilded and sugred it with this word moral: when as for all the noise, a principal ingredient is wanting, (*viz.*) a command from the Lord Jesus for the observation of it, concerning which somewhat is spoken afterwards in the progress of this discourse.

SECT. V.

NOW return to the passage in Mr. Sten-
nets Book before set down. *That all the
Ten Commandments had the penalty of death
annexed to them, to be inflicted by the Magi-
strate,*

strate, which (as he saith) is an evident distinction between moral Laws, and Laws Ceremonial; there being not one Ceremonial Law (he saith) that hath the penalty of death upon it to be inflicted by the Magistrate: which if it be so (and so it must be, or else he is grossly mistaken), then have we more moral Laws than the Ten Commandments, concerning which Mr. Sallers saith, as is before set down, That men may as well talk of more Gods than one, as of more moral Laws than the Ten Commandments: And then for instance, is that a moral Law, and so according to the judgment of Sabbath-keepers, an invariable and perpetual Law? given Exod. 19. 12, 13, where we have the Lord speaking thus to Moses, the then present Magistrate, *And thou shalt set bounds to the people round about, saying, take heed to yourselves that ye go not up into the Mount, or touch the border of it; whosoever toucheth the Mount shall surely be stoned, or shot through; whether it be man or beast it shall not live.*

1. That this was the penalty of Death, the word evinceth.

2. That it was to be inflicted by the Magistrate, is evident by the words, *shall surely be put to death*; words frequently used in that respect, Exod. 21. 15, 16, 17. & 22. 19. Levit. 20. 2, 9, 10, 12, 13, & 24. 16, 17.

21. For when death by the hand of God is signified, it is so frequently in these words, *Shall even be cut off from his people*, Exod. 30. 33, 38. Lev. 7. 20, 21, 25. 27, and 17. 4, 9. By these words also it is manifest, that it is death, to be inflicted by, or at the command of the Magistrate, *Shall be stoned*, &c. See Lev. 20. 20, 27, and 24. 14, 16, 23. Deut. 13. 9, 10, and 17. 5, 6. The very penalty to be inflicted by the Magistrate, or at his command upon the Sabbath-breaker, Num. 15. 35, 36, and that for gathering sticks, vers. 32, which, as may be noted by the way, may give great occasion to such as now pretend to keep this Sabbath to look to themselves; who, some of them work weekly, as hath been made to appear, while others of them pretend to keep the Seventh-days Sabbath: and then again, the other work while the former pretend to keep the Seventh-days Sabbath. And this is done by them after many reasonings between them about it; so that neither can pretend ignorance concerning the practice of the other.

Now upon Mr. *Stenness*'s discourse it roundly follows: First, that the Law above recited, is a moral Law. Secondly, that therefore we have more moral Laws than the Ten Commandments, and therefore according to Mr. *Salter*'s judgment he is guilty of—

of———And Thirdly, that there are Legal holy places, as well as Legal holy-days (though the Temple at *Jerusalem* be destroyed, and not yet again by *Thomas Tillam* and his confederates re-built); which as it interferes with what the Lord Jesus saith of holy places, *John* 4. 21, 23, 24, so doth the discourse with what Mr. *Sallers* saith of moral Laws.

But to proceed, It doth not appear to me, though I have inspected it carefully, that about this said penalty, Mr. *Sallers* doth agree with Mr. *Stennet*, though he be pleading for him, and for the penalty in his Book Titled *The Seventh-day Sabbath no Ceremony*, page 8, 9. For Mr. *Stennet* tells us, *That the evident distinction between Moral and Ceremonial Laws is, that the penalty of death is annexed to the moral Laws, and that the Sabbath having the same penalty that the other Nine have, it convincingly proves the morality of it.* Mr. *Sallers* saith, *That though the Law of penalties (as he phraseth it) still remains, yet not as a part of the Ten, neither yet naturally subjoyned with them; for as if these should fall, the Ten could not stand.* To which I reply, If the Law of penalties be not naturally subjoyned with the Ten words; and if these may stand without the penalties, then how are these
penal.

penalties the evident distinction of the morality of the Ten words ? and how do they convincingly prove their morality ? To make these things hang together in good order, will require the skill of both these men.

May that, that is the evident distinction between Moral and Ceremonial Laws, fall ? may that, that convincingly proves the morality of a Law, fall ; and yet that Law as a moral Law stand ? this to me is meer canting, and I judg it will not easily be understood by men unbyassed, of as good capacities as Mr. *Stonnes* or Mr. *Sallers*.

I had verily thought, whatever had been an evident distinction of the morality of a Law, and had convincingly proved its morality, had been so naturally subjoyned with that Law, that it must have stood with it ; and that it had been so a part of it, as that while this moral Law had continued the evident distinction of it from a Law Ceremonial, that that convincingly proved its morality must have stood with it.

And if it be not so (as we are now informed it is not), then by a just consequence it will follow, that if such a Law be in force before the evident distinction, &c. before that that convincingly proves its morality be added to it, then this moral Law before
such

such addition, was but a Ceremonial Law: And if again, this evident distinction, &c. should fall, then this Ceremonial Law, which by the addition of this evident distinction was made a moral Law, may without its evident distinction become a ceremonial Law again.

And upon the whole of the Discourse, this will follow by a just proportion, as touching the Sabbath in question, according to these mens judgment, and Scripture-Records, That the Sabbath from the creation of the World, till after the Law was given from the Mount *Sinai*, was but a ceremony. For their judgment is, That the Sabbath was instituted in *Paradice*: And we read not of this evident Distinction, as added to it, till after the Law was given to *Israel* from the Mount *Sinai*, which is accounted by many to be above Two thousand years.

So that all this while, this Law of the Sabbath (if at least there were a Law for it all this while) wanted its evident Distinction, &c. wanted that that convincingly proved its morality. And many wise, sober, pious and peaceable Christians do judg, it will want its evident Distinction of a moral Law, That that may convincingly prove its morality, from this time to the end of the world.

As

As (for ought I can understand) it hath ever since Christs time (which is above Sixteen hundred years) in the Christian Church : So that though the Woman *John* saw, mentioned *Rev. 17. 6*, was drunken with the blood of the Martyrs of Jesus ; yet have I not read of any, whose blood was poured out for not keeping of this Sabbath.

But yet if this evident Distinction should be brought in, men will be convincingly taught its morality : And will be made to learn with a witness, the observation of this Sabbath. By this evident Distinction, by this that so convincingly will prove its morality, men will be taught (as *Gideon* taught the men of *Succoth*, by the Thorns and Briars of the Wilderness, *Judg. 8. 16.*) the observation of this Sabbath : That if Gods people will not keep this Sabbath here, they shall be Sent into another World to keep a Sabbath there. Concerning which, if *Phil. 1. 21*, be but seriously considered and dwelt upon, how that *to live is Christ, but to die is gain*, it will sweetly calm the spirit. So that the Christian will say, as *Paul, Act. 20. 24*, *But none of these things move me, &c.*

But *Mr. Stennet* and *Mr. Sallers*, both of them tell us (if we may believe them),
That

That the Apostle *Paul* confirms all the penalties of the Ten Commandments, 1 *Tim.* 1. 8, 9. Which yet if the Reader mark well the place, he will not find to be true. For the Apostle doth not so much as mention the Sabbath there, much less the penalty: neither can any such thing be gathered from the place. For though the word *Prophane* be in the Text, unto which it's like they have respect; yet doth it not follow, that the Apostle means Sabbath profanation: For we read of Prophaness in the Law, in other respects besides that, *Levit.* 18. 21, and 19. 12, yea, prophaness to be punished with death, *Levit.* 20. 2, 3. So that the word *prophane* in the Text, proves not what those men would infer from it, (*viz.*) the penalty of Death its being in force, as being confirmed by the Apostle with reference to their Sabbath. And if the 11th verse be but considered, we shall find the Apostle there restraining the matter discoursed upon, to the things contrary to sound Doctrine, according to the Gospel of the blessed God, committed to his trust. So that their Sabbath must be proved to be of that complexion, or else all that's said, will amount to just nothing, to satisfy such as are resolved to walk by that rule; which will be found to
be

be a difficult task, let who will undertake it. But before I pass further on, I shall mind a passage of *Mr. Sallers* in this respect, *pag. 9*, of his *Seventh-day Sabbath no Ceremony*; which here I shall but briefly touch upon, because I shall have occasion again to mention it: And 'tis this: *For our not executing the penalty of death, (saith he) if we were Magistrates, and yet Sabbath-keepers, you may see our warrant, Nehem. 12. 15, to the 21 verse.* And this is brought in, in the midst of his Discourse of the penalty of death, its being in force now in Gospel times, upon the account of the Prophaning the Sabbath (as they stile it). As if the penalty could be in force from *Paul's* words, *1 Tim. 1. 9, 10.* And yet that Text of Scripture, *Nehem. 13, &c.* be a warrant that Magistrates should not put to death such as prophane it, &c. This holds together like a rope of Sand; or like *Mr. Sallers* pebble Stones in a Halter, he speaks of in his examination of *Dr. Owens* Book, *Page the 6th.* And he that can reconcile these sayings amongst them, shall be accounted a man of rare endowments indeed: And it needs not much to be feared, what he shall venture upon, but that it will be brought to some issue or other, earlier or later.

SECT.

SECT. VI.

BUT though Mr. *Stennet* pleads for the penalty's being in force, yet, in that they do not execute it, he would not have persons think there is no reason for it; And therefore he gives some reasons for it, pag. 52 of his Book forementioned. And the first is, because they are no Magistrates; whose work alone it is (he saith) to do it. To which I reply, That dissenting Christians may hereby see to whom they stand obliged for the preservation of their lives, even unto God, and his wise and gracious providential dealings; who keeps power and rule out of these mens hands. At present we are liable to the loss of our goods, for our dissenting from the present constitution in some religious observations: But were these men Magistrates, our lives would lie at stake, as Mr. *Stennet* himself tells us.

The present generation chastize us with Whips for our dissenting; but were these men Magistrates, they would chastize us with Scorpions: So that by how much the life is more than meat, and the body than raiment, *Matt. 6. 25*, so is the present persecution lighter than theirs would be. And therefore dissenting Christians have

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ground

ground to pray, From such Magistrates good Lord deliver us.

Now if what was minded before from Mr. *Sallers*, should be insisted on in this respect; That for their not executing the penalty of death, if they were Magistrates, and yet Sabbath-keepers; we may see their warrant, *Nehem. 13.* I answer, that this cannot be judged by any that are unbiassed, to be any other than a shift to serve the present turn; in that the times do not favour them, nor their notion. For he affirms the penalty to be in force, as well as Mr. *Stennet*, and insists upon 1 *Tim. 1. 9, 10*, to prove it by, page 9, of his *Seventh-day Sabbath no Ceremony*: So that what he offers, cannot be looked upon any otherways than a shift, as I said before. And it is a plain contradiction of himself, as well as of Mr. *Stennet*, who saith, That the true reason why they do not execute the penalty, is, because they are not Magistrates, whose work alone (he saith) it is to do it, as is minded also before. Now if *Nehem. 13, &c.* be a warrant not to execute the penalty, then so it was before the Apostle *Paul* writ his Epistle to *Timothy*, which yet was about Sixteen hundred years ago; as also it was before Mr. *Stennets* Book was Printed in 1664, or Mr. *Sallers's*

Sallers's in 1667; in both which Books the penalty is stated, as to be in force, notwithstanding the warrant of *Nehem.* 13. &c.

But if the plea of wilful offenders, and of sin of ignorance, as *Mr. Stennet* speaks of, and of a day of ignorance when things are out of course, as *Mr. Sallers* speaks of, should here be stood upon, it will serve to no purpose; for what in their judgment is requisite to make up this wilfulness, &c. is not once minded. And if they must give judgment in the case (as they must, or else all will fall to the ground) then it may be discerned by what is pleaded already in this behalf, what sentence will be given; which is, as in so many words we are told by *Mr. Stennet*, That the lives of persons will lie at stake; which passage is spoken to afterwards, as also something more of this talk of ignorance.

And for what is insinuated from *Nehem.* 13, as if the persons there minded were ignorant, (as that must be insinuated by *Mr. Sallers*, or else the quoting the place is impertinent) whence it was, the penalty was not executed upon them: And as if therefore, were they Magistrates, they should not execute it upon such persons, its clear contrary to the Scripture: For it's

said, *Nehem. 13. 15*, In those days *Nehemiah* saw in *Judah*, some treading wine-presses on the sabbath, and bringing in sheaves, and lading Asses, &c. And these he saw, were of *Judah*, *vers. 17, 18*. So that they were persons well acquainted with the Sabbath, and such doubtless that had kept it, even as their Fathers had for many generations before.

So that if the Apostle have confirmed the penalty, *1 Tim. 1. 9, 10*, Then this of *Nehemiah* cannot be a warrant not to execute it; or if this be a warrant, then hath not the Apostle confirmed it: or if the Apostle hath confirmed the penalty, and this of *Nehemiah* be a warrant not to execute it, &c. Then by these mens principles it follows, That *Nehemiah* and *Paul* are at odds, which is dangerous to conclude: For it is to charge contradictions upon the servants of the Lord, in their writing the Scriptures of Truth. Yea, moreover, it would follow on these notions, That the Apostle who was a man of peace, and preached the Gospel of peace, and exhorted the People of God to follow after the things that make for peace, *Rom. 14*, was a man sanguinary in his principles: For he that would not have Christians judge one another about meats and days, *Rom.*

14. 1, 2, 3, 4, 5, 6, 13, would not that they should take away the lives of one another about such shadowy things.

SECT. VII.

I Now come to Mr. *Stennets* second Reason, which runs thus; because the light of the Sabbath (he saith) is but newly sprung, so that most people are ignorant of it, and so the penalty of death doth not reach them, &c. But now to me this reason seems superfluous; for if they cannot inflict the penalty till they are Magistrates, how doth he know but that so much time might pass over them, ere they were such as might serve in the case? And it had been well done of the Author to have acquainted us (if at least he knows himself) what time might suffice in this respect.

It's either determined in the Scripture, or left to human prudence; if determined in Scripture, it might be well to have it made known by such as can tell, if any such there be, that persons may know whereabouts they be, as to the forfeit of their lives, that so they may know their present work, &c.

If it be left to human prudence (*viz.*)

to the prudence of Sabbath-keepers, then they must agree better about it than they do about the beginning and ending of their Sabbath, or else dissenting Christians may be like to escape the vengeance.

And if the prudence of others should be taken in, in a consideration of this matter, it may possibly be thought no prudence at all to take away the lives of any for not keeping their Sabbath. It may possibly be thought to be no more prudence that any should die for denying their Sabbath, than that they should die for denying the Sacrament of the Altar.

But Mr. Stennet further tells us, that they can but reprove, withdraw from, and reject those that wilfully profane the Sabbath; but the penalty they will leave to the enlightened Magistrates, at which time (he saith) there will be very few, if any Sabbath-breakers; for if men (saith he) that hold every day alike, can constantly keep the First day that hath no penalty upon it, but the forfeiture of a little money; what will they do when their lives shall lye at stake? To the which most desperate and sanguinary dictate, I shall return a brief answer, and so pass on, contenting my self with these few remarks at present, though much more might here be spoken.

And

And I say, if to reprove, withdraw from and reject, be all that they can do, then is the matter at an end. For though its said they will leave it to the enlightened Magistrate, (as he calls him) yet this will not help at all: For the Magistrate must be a Sabbath-keeper, or he must not; and if a Sabbath-keeper (as how should he be an enlightened one in their judgment else?) Then have not Sabbath-keepers done all, when they have rejected, &c. For the Magistrate must execute the penalty, our Author tells us 'tis his work to do it. And if the Magistrate be no Sabbath-keeper, it cannot be thought that he will do this drudgery, or be their slaughter-man in executing the penalty on such as do not keep their Sabbath, seeing he doth not keep it himself.

But now if this (so called) enlightened Magistrate, instead of being an enlightened, and indeed should be found to be a blind one, as being gone back from Jesus Christ the true light, to *Moses* with his Vail, and therefore cannot look to the end of that which is abolished, 2 Cor. 3. 6, 7, 8, 11, 12, 13, 14. And if this work cut out for him so long before, of killing persons for dissenting about a religious observance, (as this is lookt upon by Sabbath-keepers to

be) be found to be instead of the work of God, the work of Satan and Antichrist, then will the account be sad that they must give in the day of the Lord Jesus.

And surely if the Gospel of peace be searcht, it will be found to be no other-ways, *Rev.* 1. 10, and 17. 6. For though a Magistrate may take cognisance of Murder, Theft, &c. that therefore it concerns him to intermeddle in matters relating to the worship of God; because he may take cognisance of things civil, of things that relate to publick peace and tranquillity, that therefore he may of things sacred, of things relating to the worship of God; and that he may proceed so far, as to put to death such as dissent, and such as dissent about time; which by the most of Christians, (if not all) is accounted to be but a circumstance, and not of the substance of worship; is such a consequence that will ask time and skill to make good. And I think it but reasonable for such as shall attempt it, not only to answer these Scriptures, *Psal.* 72. 7, 13, 14. *Isa.* 9. 6, 7, and 11. 9. *Luk.* 9. 53, 54, 55, 56, and 22. 25, 26. *Gal.* 4. 29, and others of like import: But also those many excellent tracts, written by Christians passing under several denominations, asserting and pleading with great

great evidence for liberty of Conscience,

And this is very remarkable of our Author in this passage, That they can but reprove, &c. (That is as a Church as he intends) the penalty they will leave to the enlightened Magistrate, &c. That he speaks the very same thing in other words, the Papists spake concerning their putting the Martyrs to death in the *Marian* days; for they as a Church did but reprove and reject, (and degrade such as were Ministers) and then turned them over to the secular power, that is the Magistrate, and then he put them to death. So that the thing is the same, only varied in words, one will leave it to the Magistrate, the other turned it over to the secular power.

So that by comparing it together, we may know its extract, we may know the fire of this dismal lookt child, putting to death about, and for dissenting in Religious observances in the time of the Gospel of love and peace. And whereas it's said, they can but reprove and reject, &c. the penalty they will leave to the enlightened Magistrate, and that it is his work alone to do it. The notion is forraign to the Text, where putting to death is mentioned, *Numb. 15. 35. 36.* For there we read that the Lord said unto *Moses*, *The man shall*

shall surely be put to death, all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died as the Lord commanded Moses.

So that the congregation (and this congregation was the Church, *Act. 7. 38.*) did execute the penalty. The Magistrate did but declare the sentence, or if he cast a stone, as another member might do, that was all, for ought we can understand by the place: So far is it off from being his work alone, &c.

And for the talk of repentance by the Author or any other, as if means were to be used in order thereto before the execution, it is but talk at random; (as the case of any, may answer the case of the man at least, mentioned *Numb. 15.*) For there is never a word of such an offer to him upon the account of gathering sticks, before his execution. And the Divine Author to the Hebrews tells us, *Heb. 10. 28,* That he that despised Moses law, died without mercy under two or three witnesses. So that we read not of an offer to repentance in the case; and the offer to repentance, or acceptance upon it, comes in the way of another Covenant, than the Covenant from the Mount Sinai; which the Apostle Paul tells

tells us, *Gal. 4. 24.* genders to bondage.

And in that it is said, as hath been already minded, that in the time of such Magistrates, there will be very few, if any Sabbath-breakers. For if men that hold every day alike, can constantly keep the first day that hath no penalty upon it, but the forfeiture of a little Money; what will they do when their lives shall lie at stake? As it gives us to understand, first the strength of the fancy of the Author; so secondly, who are esteemed Sabbath-breakers; Not only such as having kept this Sabbath, and again have left off so to do; but others also, even such as never owned it; and it's said, their lives will lie at stake, &c. In which words the Author hath spoken out; The word is indeed a home word, and persons have no need to complain for want of information concerning the principle and intendment of these men.

And if the asserting the penalty its being in force be interpreted according to their principle (as righteously it may be) that its the duty of all men to keep this Sabbath; then have not only Christians, but Mahumetans, and Pagans also, need to look about them; for if they shall not become Sabbath-keepers, when these men become Magistrates at least, the penalty will reach

reach them. And hence it may be guessed at for the present also, what full employment these Magistrates will have when vested in their office; for if it be but considered how many did suffer in the *Marian* days, and in times before, and now do up and down in the world, for not practising in things esteemed sacred, otherways than in their Consciences they are perswaded they ought to do, and is the will of God they should: It cannot be once imagined, but that hundreds and thousands too of men in the world, will rather suffer than sin against their Consciences; and so make work for these new Magistrates.

But if men should keep this Sabbath, as the Author insinuates some do the first day, for fear of its penalty; what great advantage will it be to him or them? is outward conformity all? Are we come no further yet? If men are otherways perswaded, and yet shall practice for fear of the penalty, what will it amount to, as to their profit, or the satisfaction of others, at last such as are spiritual?

And if men should for fear of this killing penalty, practice the thing, being otherways perswaded, and be quiet a while; yet it cannot be thought it should last long: For such a condition would be found to be

be a very uneasie condition; and it may possibly make men ready on every occasion, to endeavour to set themselves at liberty, and so give disturbance to this new State, and possibly to seek revenge of their Task-masters: But if they should continue peaceable in the practice, yet what hath the hypocrite gained, when God shall take away his Soul? *Job 27. 8.*

And though the Author both before and after talks of ignorance, as if that might excuse some; yet (as I have said already to the same talk) I take this to be but a shift to serve for the present, in that they have not the opportunity; for who shall be accounted ignorant, and for how long, is not so much as whispered here: and they themselves must give judgment in the case, as I have minded once and again, or else all will fall to the ground; so that indeed this talk of ignorance, &c. is but meer talk, and is not worth a rush. And what means they can use to inform persons other than they have done, I cannot tell, except the executing the penalty on some, as a warning to the rest of the World: For now they practice it, and in their assemblies Preach it, (and the penalty to, as that it is in force, as the penalty against murder is). And they do ordinarily dispute for it; yea, have

have held publick disputes for it in the Metropolis of the Nation; yea, have in Print appealed to that that was sometime the supreme power of the Nation; and longer have their Books been abroad in the World, then was the time from *Israel* coming out of *Egypt*, (after which and upon the account of which, the Sabbath was given to them, *Dent.* 5. 15.) to the time the man was stoned that gathered sticks on the day, as might be made to appear if need did require: So that what they can do more, cannot easily be perceived.

SECT. VIII.

NOW from all that hath been said, I appeal to the Conscience of the unbiassed and impartial Reader, whether the things minded, and hitherto insisted on, might not well serve, and be as *leading* to my leaving of this practice, which is as much as I lay upon it. And indeed, as the sad Apostasie of the Sabbath-keeper before minded, of all other things that shewed forth it self before to my sight or knowledg, made deep impressions upon my Soul, occasioning more than ordinary sorrow of heart: So also hath their pleading for the Penalty its being

being in force, and the asserting the lives of persons would lie at stake, (if they were Magistrates) for their not closing in with this practice; not upon my own account, though I know I am nearly concerned; for I profess in sincerity, That were I now to be called in question for the thing, I could willingly, (and I have good hope, I should be enabled by the Lord Jesus freely to) sacrifice my life in a testimony against the practice. But this hath, and still doth afflict me sore, That persons pretending to so much of Religion, should not only entertain, but publish to the World such sanguinary notions: That notions more sanguinary (that I know of) are not in the Papacy.

And I cannot but remark the saying of a worthy person in a piece lately Printed, Titled, *Truth and Innocence vindicated*; who in page 171, speaks thus, with respect to Magistrates. *When the Magistrate (saith he) hath an arm like God, and can thunder with a voice like him: when he judgeth not after the sight of his eyes, nor reproveth after the hearing of his ears: when he can smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips: when he is constituted a judg of the faith, repentance, and obedience of men, and of their efficacy*

ficacy in their tendency unto the pleasing of God here, and the enjoyment of him hereafter : when spiritual things in order to their eternal issues and effects, are made subject unto him; in brief (saith he) when he is Christ, let him act as Christ, or rather most unlike him, and guide the Consciences of men by Rods, Axes and Halters, (and by stoning say I) whereunto alone his power can reach; who in the mean time have an express command from the Lord Christ himself, not to have their Consciences influenced in the least by the consideration of these things.

And the same Author speaking of the afflictions and persecutions set a foot by men against those that dissent from them up and down in the world, in page 147, saith, *That nothing is required, but being upermost to make a difference. This is that (saith he) that hath turned Christendom into a shambles; whilest every prevailing party hath judged it their duty and interest to destroy them that do dissent from them.* Thus far he, as if he had been speaking to the Reason given, why Sabbath-keepers do not in this day inflict the penalty of death on those that prophane it, which is, as we are told, because they are not Magistrates.

Therefore I advise all persons to stand clear, and keep off from this principle and
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practice of this their Sabbath-keeping, seeing it doth inevitably cast persons upon such sanguinary principles; for those that follow the conduct of their principle, are led thus far at least, the same ground being for the one, (*viz.* the penalty) as there is for the other, (*viz.* the Sabbath.)

Its true, That at first if my eyes had been open, I might have seen that from *Tillam*, *Pooley*, *Skipp* and their confederates, which might have made me to have relinquished the thing, considering what it led them unto; yea, if I had but circumspectly considered, as I ought to have done, the principles and practices of others, that yet in all things did not comport with them, who are no small ones neither, in the esteem of Sabbath keepers, it might have put me to a stand in respect of the practice. For a denying to eat Swines flesh, to marr the corners of the Beard, to wear a garment of Linnen and Woollen and other things of alike nature, shewed forth it self, as the direct tendency of this practice. And indeed how it should be otherways with persons of this persuasion I cannot discern, if at least they follow the conduct of their principle (as I said before); for these things are as express and plain in the Law, whence the rule for this Sabbath keeping is taken, as

the Sabbath it self. The ground is the same for the one, as for the other; they are all alike legal, and of, and belonging to the first or old Covenant or Testament, and from whence they are taken, thither they lead back again, as by sad experience is known here (however it is elsewhere) as in the instance before minded is evident: So that the practice is dangerous.

I have oft-times been set upon by Sabbath-keepers since I left off the practice, in this respect; That seeing I came under scruples as touching the practice, why I did not make into some of them, for resolution in the case, before I left off the practice. To whom I have answered, That neither was I then satisfied so to do, nor should I do so now, were it yet to be done; for first, I had long practised it my self, and had also spoke for it, and therefore had some knowledg of the grounds on which it was practised. Secondly, I had in the time whilst I practised it, conversed with many of them, and knew their grounds for their practice. Thirdly, I had the writings of many of them by me, and so could, yea, did consider what they had to say for it; and from all, I could receive no satisfaction to keep me on in the practice. But when in the use of means proper in the case,

case, as I intimated before, I gave attendance upon God with care and circumspection, (wherein I verily judg I was wanting before, which was the occasion of my fall herein) I attained that great and good satisfaction I now through grace enjoy ; of the which means I shall now proceed to speak particularly.

S E C T. IX.

TH E particulars hitherto insisted on, were these that were leading to my leaving off this practice ; some of which were more remote, and others were more near, both as to time and operation ; even as I mentioned in the entrance to this Discourse. And I doubt not, but that the impartial, pious, peaceable, and spiritual Christian, will conclude they will bear the weight (at least) that I lay upon them. I therefore now proceed to those that were effective of it.

And first I did, as was my duty, earnestly seek unto God, and unto God did I commend my cause, as I was taught in holy Scriptures, *Job* 5. 8. *Luke* 11. 9, 10. *Phil.* 4. 6. This I did privately, as the Lord, the searcher of hearts knoweth, and in the As-

semblies of his people, as many of them know and can witness.

But the more diligent I was herein, the more did my dissatisfaction increase; for most usually did I come off from the duty with these Scriptures, as set with weight upon my heart, *Matth. 28. 20. Mark 9. 7, 8. Rom. 7. 4, 6. 2 Cor. 3. 10, 11, 13. Eph. 1. 22. Heb. 1. 1, and 12, 18, 19, 22, 23, 24.* Sometimes some of these were set with weight upon my heart; other sometimes, other some of them, and sometimes others of like import, with which the holy Scriptures abound for our learning and instruction.

And with care did I turn to them, and weigh them seriously with my mind, bent through the Grace of God (notwithstanding my former received notions) to receive and imbrace the truth contained in them.

Yea all those that respect those that from among the Gentiles are turned to God, as the Rule of their obedience, relating to the solemn worship of Christ (according to the best of my understanding in distinguishing them), did I carefully weigh and consider: And upon the whole I could not find, that Jesus Christ, who is made head over all things to the Church, by whom God the Father speaks to us in these last days, whose Ministration excels in Glory; who is the
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Christians husband, had given to his Churches any command for the observation of this Sabbath, which is particularly spoken to afterwards : and therefore with the mention of it, only I pass it here.

SECT. X.

THE second thing was my diligent reading, and impartial weighing several Treatises that did distinctly treat of the matter in question ; not hastily concluding any thing, but taking time to compare one thing with another, and all with the Holy Scriptures, for the finding out of truth : I being about three years under scruples concerning the practice, before I left it off, as some Sabbath-keepers knew, for almost all the time : So that before I cast off the practice, I had time, and did improve it, to search and weigh what was offered both for and against the practice.

And of all other writings treating of the subject, *The Exercitations of Dr. Owen* on the Sabbath, were through the blessing of God of greatest use to me : For whose learned, sober, and pious labours in many other respects, as well as in that, I desire with heart and Soul to bless the holy name

of God. For next unto the Holy Scriptures, no writings have been of that use to me, as his have, in several particulars of weight in the Christian Religion; particularly concerning the Deity of the Lord Jesus Christ, and his being a ransom for sinners, in his laying down his life a price of redemption for them; which more commonly is called his *Satisfaction*: Wherein he hath served the Lord and his people, most of any man living that I know of.

Now whilst I was considering of what Dr. *Owen* had written in that his Book, there came to my hand a Book of Mr. *Sallers's*; Titled, *An Examination of Dr. Owens Book*: Which Book of Mr. *Sallers*, I read and weighed diligently, being now under great questionings concerning my former practice; But as the Apostle *Paul* saith, *Gal. 2. 6*, concerning those he had conference with at *Jerusalem*, that they added nothing to him. So I say touching that Book, it added nothing to me, for satisfaction concerning the practice of the Sabbath. Indeed if I would have taken scoffs and bitter taunts at men learned and godly, for their stating things modestly they believe to be truths, I might have received full satisfaction; for with such the Pa-
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per abounds. But this was no way like to help me, who now was under great scruples, and who now began to have great thoughts of heart that I had erred in this matter: And that I had in this particular left the *Son* for a *Servant*, &c. which thoughts as they oft times recurred, so they had more than ordinary influence upon my spirit, to the humbling of me: So that now was not a time for me to take such usages of men, for Arguments to prove a matter by. And I do indeed verily judg, that what Dr. *Owen* hath stated and pleaded, with reference to the Sabbath, (its being the rest of the first, or old Covenant) (which was that, that more especially had an influence upon me) is unanswerable, &c.

S E C T. XI.

THirdly I did set my self seriously unto the search of holy Scriptures, the judg of all our religious controversies, with resolution in the strength of Christ to own what should be made out to me by them, to be the will of my dear Redeemer. And though I saw evidently I must go through good report and bad report; I being like to have all manner of evil (almost) spoken

of me (as it hath come to pass by some, who sometime would (almost) have plucked out their eyes and given them to me, as *Paul* speaks of the *Galatians* who were turned back to the Law, *Gal.* 4. 15, 16, 21.) yet my purpose was to own and plead for what I should understand to be my duty, and to disown and implead what could not be proved so to be, though I might before through inadvertency have owned it, pleaded for it, and practiced it.

And in my most diligent search, I could not find (whence it followed, that I cast off the practice) that there was any command given by the Lord Jesus Christ unto the Churches of the Gentiles, for the observation of this Sabbath, or any word that might enforce the practice of it from him, or any one of his Holy Apostles. Neither,

Secondly, could I find that ever any one such Church, did keep so much as one such Sabbath, much less, that they should observe it in their weekly returns successively. But

Thirdly, I observed, that in its being given to *Israel*, it was given to them (as other temporary commands were) to be a *sign* to them throughout their generations. And

Fourthly,

Fourthly, I observed that there is spoken by the Apostle *Paul*, that that might satisfy any unbyassed person, that the Churches of Christ should not take up, nor run into this practice.

Now that there should be a command from Jesus Christ, I conclude is needful. First, If we consider the Headship and Sovereignty of the Lord Jesus Christ in, and over his Churches. And Secondly, If we consider the dealing of God with the Church of the Jews about their observing this Sabbath. Thirdly, If we consider the estimation the present Sabbath-keepers have of it. And lastly, If we consider, that they stand upon as much themselves (*viz.* some of them) about things (in their own judgment) of lesser concernment.

First, The nature of the Headship and Sovereignty of the Lord Jesus Christ requires it. First, With reference to the appointment of God the Father, who hath given him to be head over all things to the Church, *Ephes. 1. 22. And he is the head of the body, the church; who is the beginning, the first born from the dead, that in all things he might have the prebeminence, Col. 1. 18.* And by a voice from the excellent Glory, he hath commanded his people to hear his well beloved Son, *Matt. 17. 5. Mark 9. 7. Luke*

Luke 9.35, He having referred to this time the full and final revelation of his Will, in and about the matter of his worship. The Gospel, or Spirit-Ministration, being the time of Reformation, *Heb. 9. 10.* For though God the Father did at sundry times and in diverse manners, speak in times past to the Fathers by the Prophets; yet in these last days he hath spoken unto us by his Son, whom he hath appointed Heir of all things, &c. *Heb. 1. 1, 2.* And as Moses, as a Servant, was faithful in all his House, the Jewish Church; so Jesus Christ, as a Son, hath been faithful in all his House, the Christian Church, *Heb. 3. 6.* So that as there is no need, so is it derogatory to the Wisdom and Care, Will and Appointment of God, and also to the Sovereignty of the Lord Jesus Christ, to go to Moses for Rules about the solemn worship of Jesus Christ; And to the carnal Ordinances imposed on the Jewish Church, (under the letter-ministration) until the time of reformation, for a warrant for the spiritual seed to practice by in the worship of Jesus Christ, under the Gospel or Spirit Ministration.

But if it were so, that we must on such occasions return back again, it seems of absolute necessity to us, to know what line is to be drawn over these carnal Ordinances,

ces, that we may know what to own and practice, and what to disown and leave unto disuse; whether or no we must at all mince it as several Sabbath-keepers now do, that with Sabbath-observation, will not marr the corners of the Beard, nor eat Swines flesh, &c. which hath been pleaded for very slyly, with several other things of a like nature; or whether we must take all together, even all the Laws and Statutes, and Ordinances and Judgments given to *Israel* at *Horeb*, as *Tillam*, *Pooly* and their confederates have stated it, and that we may become debtors to it; whether we must not be circumcised also, as they have both Printed and published. If answer be made hereto, that we must come to the Lord Jesus Christ, the filler up of the Law, and the great Prophet of the Church, and to the writings of the New Covenant, or Testament, as no other answer can in truth be returned, then we expect a command from him, or some word from him or his Apostles, that may enforce the practice; and so we are where we were before, whether indeed it is very meet we should come.

Secondly, As the nature of the Headship and Sovereignty of the Lord Jesus Christ, with reference to the appointment of God the Father, requires that there be a command,

mand, &c. from him for this observation; so also his being the Redeemer of his Church requires it. For as the right of Redemption did appertain to him, by virtue of a Covenant-Transaction between the Father and him; so he having performed this signal service, *Ephes. 1. 7. Tit. 2. 14.* compared with *Isa. 49. 5, 6, 8.* Reason requires that the right of ruling be in him too. We Read that God having redeemed *Israel* out of Bondage, he required that they should therefore be obedient to him, and observe his Commandments, *Exod. 20. 2, 3, &c. Deut. 5. 6, 7, &c. Chap. 7. 8, 11. Ezek. 20. 10, 11.* Yea, and upon this account he requires them to observe the Sabbath particularly, *Deut. 5. 12.* And so also it is meet that Jesus Christ be obeyed, who hath redeemed his Church with his own Blood, *Act. 20. 28.* And this obedience ought to be according to the rules by himself prescribed. And therefore after his Resurrection, he gives commission to his Disciples to go and teach all Nations, teaching them to observe all things he had commanded them, &c. *Mat. 28. 19, 20.* And to satisfy them of his right of ruling, and giving commandments relating to his solemn worship, he tells them that all power was given to him in Heaven and Earth, *vers. 18.* And it

it follows upon, and is disposed unto him upon the account of his humbling himself to the death of the Cross, *Phil. 3. 8, 9.* that every tongue should confess that he is Lord, to the Glory of God the Father, *ver. 11.* *For to this end he died, rose, and revived, that he might be Lord both of the dead and the living, Rom. 14.*

Now wherein is his Rule and Dominion to be seen in his worship amongst his Servants, if the Law of *Moses* must be the rule of their obedience therein? Mr. *Stennet* tells us, *Page 29,* of his *Seventh day is the Sabbath; That Jesus Christ gives forth Laws as God and King.* Which passage of his must warily be received, lest there be a Snake hid under the Flower: For unless he intend by the words, *God and King,* God manifest in flesh, *1 Tim. 3. 16,* the word made flesh, *John 1. 14,* in which sense is he only to be considered as King of the New Covenant, or New Testament Church, his words are unsafe and unsound. And in this day care ought to be taken about such words somewhat more especially, in that, as by some the Deity of the Son of God is denied; so by other-some his Humanity, at least, as considering him exalted in the human nature, to the right hand of the Majesty on high: Concerning which,
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the Apostle tells us , *That there is one mediator between God and men, the man Christ Jesus.* And that *This man, after he had offered one sacrifice for sins, for ever sate down on the right hand of God,* 1 Tim. 2. 5. Heb. 10. 12. Now if Mr. Stennet means no otherwise than this, in his words, *God and King*, then I joyn issue with him, and say, let but a Law be produced from Jesus Christ the King , for the Christian Church, for keeping this Sabbath , and I have done : The controversie will be ended. But as it would be an impeachment of the wisdom and care of an earthly King, and an invading of his Authority, for a King of another Country to give laws to his Subjects; So also it would be an high provocation to him, to have his Subjects to plead for and practice such Laws , and to threaten those with death that do not do the like. So doubtless it is to Christ an high provocation , as it is an impeachment of his wisdom and care, and an invading of his Authority, to have *Moses* Laws pleaded for, and practiced , with reference to his solemn worship by his Servants and Subjects : And that they should threaten those with death that do not do as they do, is no small aggravation of their crime.

And I conclude, from *Deut. 18. 15*, That
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were *Moses* now living amongst Christians on the Earth, he would send us to *Jesus*, who hath all power given to him both in Heaven and Earth, *Matt.* 28. 18, 19, 20, both Law-making and governing power: And so doubtless would *Isaiah* to, who tells us, that the *Isles* should wait for his Law, *Isa.* 42. 4. *The law was given by Moses, grace and truth came by Jesus Christ*, *John* 1. 17. The Jews boasted that they were *Moses's* Disciples, upon the account of their stiff adherence to his Laws and Ordinances, *John* 9. 28. But the Christians glory is to be Disciple, a follower of *Jesus Christ*, *1 Cor.* 11. 1. So that these things considered, the unbyassed Christian will doubtless conclude, That its needful and necessary, that a command, &c. be produced from *Jesus Christ*, for this Sabbath-keeping; or else that it be quietly left to its place, in, and amongst the Ordinances given to *Israel* till the time of reformation, *Heb.* 9. 10.

SECT. XII.

THE Second thing propounded, why its needful and necessary that a command be produced from the Lord Jesus Christ, for this Sabbath-keeping, is, the consideration of the dealing of God with the Church of the Jews about it. Now we read that God having brought *Israel* out of *Egypt*, while as yet they were not come to *Sinai*, he begins with them about this thing, *Exod.* 16. 23, 25, 29. Though yet this is to be taken along in a consideration of the thing too, That *Israel* came into the Wilderness of *Sin* (where this Service was first enjoined them) which is between *Elim* and *Sinai*, on the Fifteenth day of the Second Month, after their departure out of *Egypt*, *Exod.* 16. 1. So that a whole Month passed (wherein are several Seventh-days) before there is any mention of it to them, or injoyning them the observation. Neither do we find they had any knowledg of it as their duty (but rather the contrary, *vers.* 22,) until it was enjoined them here: But here, as we read in the Texts before cited, they were injoynd it. And when they were come to *Sinai*,

Sinai, the Lord gives a command concerning it, *Exod.* 20. 8, 9, 10, 11: And afterwards is it oft-times mentioned, and several things added to it to make it up, by the same God that at first commanded it. As the not kindling a fire upon the day throughout their habitations, *Exod.* 35. 3. And the penalty of death mentioned in several places in the Law, which now is stated and pleaded by Sabbath-keepers to be in force (as hath been already noted.) And the end is assigned, to be a sign between the Lord and them throughout their generations, *Exod.* 31. 13. And the Reason of it as to their observation of it more particularly, *Deut.* 5. 15, which was the Lords bringing them out of the Land of *Egypt*.

And that they might not forget this service, there is not only a *remember* put upon it, *Exod.* 20. 8; but they were also commanded to make them fringes in the borders of their garments, and to put upon the fringe a Ribband of Blue, that looking upon it they might remember the commandments of the Lord, *Numb.* 15. 38. And, this as the Context evinceth, is commanded them in some especial manner upon the account of the Sabbath: For it immediately follows upon the execution of

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the Sabbath-breaker mentioned *vers.* 35, 36. And this was enjoined them by the same God that commanded them to keep the Sabbath; and it was to be done by them throughout their generations: even as the Sabbath was appointed to them, to be a *sign* throughout their generations, *Exod.* 31. 13. By all which, we may understand that the Church of the Jews, did not take up this practice without a command, nor without much means used by the Lord (by the Ministry of men and Angels) for their instruction. For as all the rest of their Tabernacle and Temple-service, was commanded them of God, so was their Sabbath also.

Now shall we think, that God should deal thus with the Jewish Church concerning this observation, and that Jesus Christ should do nothing the like. Had they the command so often inculcated, and shall not Jesus Christ at all command it to be observed by the Churches of the Gentiles? Sure if he would have had it practised by them, he would have commanded it, &c. that so it might not be said by any to them, who hath required this at your hands? and they not have wherewith to answer. So that hence also we may conclude, that it's needful and necessary, that
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a command from Jesus Christ be produced for this practice, as well as upon the account of any other particular insisted on; or else that it be quietly left to its place amongst the ordinances given to *Israel* till the time of reformation.

SECT. XIII.

TH E third thing propounded why its needful and necessary that a command &c. be produced from the Lord Jesus Christ, to the Churches of the Gentiles for the observation of this Sabbath, is, the estimation that the present observers of it, have of it, and its observation.

And first (as its known concerning many, if not the most of them) they lay it so in the foundation, with reference unto Church-Communion, that it's made the boundary thereto: For though persons have never so eminent experience of the work of sound and saving conversion, or be never so holy, humble and heavenly in their conversations; yet if they are not Sabbath-keepers, according to their notion, they will not suffer them to sit down with them at the Lords Table, to partake with them in the celebration of the mysteries of the

death and passion of the Lord Jesus Christ.

Yea, further (as I have known), if a person profess Faith in Christ, and be holy in his conversation; so that in neither of these, they object against him, and be in the practice of all ordinances of worship, even as they, even down to Sabbath-keeping, and though they own him, and put him upon preaching in their Church-Assemblies; yet if he hold Church-Communion with other Christians that do not keep their Sabbath, though they may be an Hundred miles almost from them, they will not have Communion with him, in eating at the Lords Table; such a mighty matter do they make of this their Sabbath-keeping! And

Secondly, They come but a little short of those mentioned *Act. 15. 1*, who taught, that *Except the brethren were circumcised after the manner of Moses, they could not be saved.* For one Mr. Parnham of London writing to me, in his Letter bearing date the 31st of the 3^d Month, 1674, tells me, *That I was in the way to perdition.* Though (to give him his due) he in that Letter saith, *he thought otherways of my state in Christ.* But for the way, as his words are, it was the way to perdition, while as yet I was but dissatisfied in my judgment

ment touching my former practice, having not yet, nor for some time after, cast it off in my practice.

And one Mr. *Laurence* in a Letter bearing date the 29th of the 8th Month, 1674, calls my questioning the Sabbath to be a Truth, *a groundless damnable fancy*. So that the estimation they have of it, may be a little discerned by these things. And how near the throne they set it where Jesus Christ sits, may be seen by these words and actions. And it brings to mind a notion of the *Papists*, which they endeavour to infuse into their proselytes, to keep them in awe, and to hinder them from seeking after truth, That its a mortal sin to question the Church of *Rome* or the Doctrines thereof.

Now this being so, that they thus esteem and exalt it, Reason requires that a command, &c. be produced from the Lord Jesus Christ for the up-taking of this practice by the Churches of the Gentiles, or else sure the words and carriages of these men about it will appear to men spiritually wise, more than ordinarily preposterous.

And I do conclude, that there ought to be no practice amongst Christians, that they should make the boundary to their Communion, that hath not a command from

the Lord Jesus for it. He that can produce an instance, it is meet he should do it, that it may be considered; for hitherto all Christians (so far as I know) are utter strangers to such notions.

SECT. XIV.

THE Fourth and last thing propounded, why it's needful and necessary that a command be produced from Christ, or some word from him or his Apostles to inforce the practice to, and upon the Churches of the Gentiles, is their pleading the like with others: yea, even in things, in the judgment of many of them, of lesser concernment. That though it was commanded by the same God that commanded the observation of the Sabbath, yet wanting a word from Jesus Christ, or from his Apostles, they not only leave it unto disuse, but plead and Print against it. So that when the Law serves their turn, its stilly adhered to; and when others plead it, about things they leave unto disuse, &c. then they run to the Gospel, and to *Paul* the Apostle of the Gentiles; and the command of God in the Law, serves to no purpose at all to enforce a practice. So

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fast and loose do they play with the Law. And to give a clear instance, in an Epistle prefixed to the Second Edition of Mr. Stennet's Book, Titled, *The Royal Law contend- ed for*; the Author, who subscribes it with R. P. which I take to be Mr. Richard Parnham of London, speaks thus, in his speaking concerning Tillam, Pooley and their confederates, who pleaded for all the Law given to Israel at Mount Horeb: *It being upon the hearts of some (saith he) that yet desire to love, delight in, and cleave to the Law of God, and Testimony of Jesus, to be giving their witness against those that with the truth (as he calls it) of the Sabbath, would introduce other things, viz. Circum- cision and Legal Ceremonies of the Law, that I judg (saith he) the believing Gentiles are not bound to, nor never had any such yolk laid upon them by Paul the Apostle of the Gentiles, or any other Apostle of the Lamb.*

From which passage, these few things are worthy to be especially remarkt. First, That the term [Believing Gentiles] is made use of by them, when it will serve their turn; as here they give an instance. Though at some other times in Discourse about the Sabbath they will not bear it. Witness Mr. Stennet in his Book, Titled, *The Seventh-day is the Sabbath*, pag. 28. in

Answer to this Question, Whether Jesus Christ as Mediatour of the New Covenant, hath commanded believing Gentiles to observe the Seventh-day Sabbath. *Here the question (saith he) must be strait-laced, only about believing Gentiles, when as it is well known by every understanding man, yea, and the querent himself I make no question, That all that is the duty of unbelieving Gentiles, is the duty of believing Gentiles; so that this restriction, (saith he) was made on purpose to evade some Scripture-proof that is in more general terms. So that [believing Gentiles] is a restriction made on purpose to evade some Scripture-proof, when it is against them, but used by themselves, as if it were not so, when its thought to make for them. And this is to be noted here, that Mr. Parham uses the term that is thus decryed in this Book of Mr. Stenets, even in an Epistle he prefixes to a Book of the same Authors.*

Secondly, We have in this passage, the Commands of God given in the Law to *Israel*, called Legal Ceremonies; whereas if the like term be given to the Sabbath, by and by they are offended; though yet I judg I have as much ground to call that so, as they have to call the things they call so; and if they assign the Reasons of their

their calling other things so, I conclude it will be no difficult task to shew, that the most of what they can offer, if not all, will serve with respect to their Sabbath.

Thirdly, Whereas it's said in this passage, *That believing Gentiles are not bound to the Legal Ceremonies, nor had any such yolk laid upon them by Paul the Apostle of the Gentiles, &c.* He hath spoken to the purpose, he intending thereby to shew, that therefore believing Gentiles were not to own and practice them. And hereby a good foundation is laid to build this conclusion upon, that the Sabbath of the first or old Covenant, to wit the Sabbath commanded from the Mount *Sinai* to be kept by the Jews, &c. doth not belong to believing Gentiles to keep; in that *Paul* the Apostle of the Gentiles, nor any other Apostle of the Lamb, hath not laid any such yolk upon them: *Happy is he that condemneth not himself in that which he doth allow*, Rom. 14. 22.

More instances near of kin to this I could give, but to avoid prolixity I shall add but one more. And indeed did I add no more, this might suffice to shew (as I believe it will unto all unbyassed men), how fast and loose they play with the Law; and

and how to serve a turn, they insist on the term [believing Gentiles] ; and how they stand upon *Paul* the Apostle of the Gentiles, or other the Apostles, their laying the things on believing Gentiles they are to own and practice : yea, though the Law of God is full, plain, and express for these things.

Now sure if the Author of this passage, and some other Sabbath-keepers would not own, receive, nor practice such things that others of them would have had them, as Circumcision, Sacrifices, &c. but call them legal Ceremonies, and judg it incumbent on them to bear their testimony against them, for proposing these things unto them, because *Paul* the Apostle of the Gentiles, or other of the Apostles have not laid such a yolk upon them; then unless they can prove that *Paul*, or other of the Apostles have laid the yolk of this Sabbath-keeping upon believing Gentiles, there is no ground for the practice, but persons ought rather to bear their witness against them, for their endeavouring to impose it on them.

The other passage I minded to add further as to this, is a passage in a Paper subscribed by Seven Sabbath-keepers, Titled, *A faithful Testimony against the Teachers of Circumcision, &c.* who in page the second, speak

speak thus. 'Now the Ordinances of the
 Law, and the Ordinances of the Gospel are
 of a different signification; for the former
 held forth Christ yet to come, the latter
 held forth Christ already come, having suf-
 fered for our sins,—For upon the com-
 plet manifestation of the great mystery of
 Godliness, God manifested in the flesh, the
 Holy Spirit left these ordinances (and they
 became carnal, *Heb. 9. 9, 10.*) and ascend-
 ed into the Ordinances of a higher dispen-
 sation. Now unless these men can shew
 that this their Sabbath-keeping is an ordi-
 nance of the Gospel, and of a different
 signification from these they call Legal Ce-
 remonies, which they say (and say truly)
 held forth Christ yet to come, they say no-
 thing to the purpose to satisfie such that
 either consider what they themselves say,
 or what is said by Jesus Christ, or his A-
 postles touching Gospel-Ordinances. And
 if *Col. 2. 16, 17*, be but seriously consider-
 ed, where the Sabbaths of the Law are
 said to be a shadow of things to come,
 but the body Christ (as it may be read)
 that is, Christ is the body or substance of
 them; and so they are to be esteemed as
 such as held forth Christ to come: It might
 for ever issue the matter with all those that
 do believe that he is come. But of this
 more is spoken afterwards.

And

And in that, in this passage it's said, that upon the compleat manifestation of the great mystery of Godliness, God manifested in flesh, the Holy Spirit left those Ordinances, and they became carnal, and ascended into the ordinances of a higher Dispensation; It remains to them, to prove that this Sabbath-keeping is one of those ordinances of a higher Dispensation, into which the Holy Spirit ascended when he left those other of the Law they intend.

For surely if there must be such proof made of other precepts of the Law, as they intimate, (and as reason requires it should) or else they must not be owned nor practised, which yet are of lesser concernment in their judgment; reason requires that they make as good proof, at least of this precept or ordinance of the Law: Which is to shew, where *Paul* the Apostle of the Gentiles, or any other Apostle of the Lamb, have laid such a yoke on believing Gentiles; which amounts to what I have insisted on in this matter. And I conclude this is the least they can do, unless they will be found to be such, that bind heavy burthens on others shoulders, which they themselves will not touch with one of their fingers:

S E C T. XV.

SEcondly, As I could not find in my most diligent search of Holy Scriptures, (whence it followed that I cast off this Sabbath-keeping) that there was any command given by the Lord Jesus Christ unto the Churches of the Gentiles for its observation ; so I could not find that ever any one such Church did keep so much as one such Sabbath, much less that they did observe it in its weekly returns successively.

Examples I acknowledg there are of its observation by the Jews, in the time of their Church-state. But that ever any one Church of the Gentiles did ever keep so much as one of these Sabbath-days, I never read in any one portion of Scripture much less that they observed it in its weekly returns, as before said. If any one can produce such an instance, it might be well, for it would strike a great stroke towards the proof of the matter in question.

But if they cannot (as I conclude they cannot), then are they left very naked in their practice, having nothing to defend themselves withal. They profess (as they pro-

profess themselves to be Churches) to be Churches of the Gentiles, and if they have not as such, a precept from Jesus Christ, nor president of any such Church for this Practice, as I without all doubt conclude they have not ; then are they under no promise of being owned of him in their practice. Whence it hath come to pass, I verily judg, that so many of them have fallen so desperately as they have, as, *Tillem, Pooley, Skip, Fox*, and many others with them : The account of whose actions should it be given, would make the ears of holy and heavenly Christians tingle even as the account of the person in the Town where I live, mentioned Section 3, must needs do, who, as hath been said, utterly renounces the Lord Jesus, &c.

I acknowledg that some foot-steps of this practice are to be found in Ecclesiastical History, which I sometime stood upon, as others yet do ; which I now conclude hath nothing in it to any purpose at all. For first, it being so esteemed of by the Jews as it was, and as other of their customs were, *Act. 21. 21*, no wonder but they indeavoured to keep on the Practice, and to proselyte as many to the Practice as they could.

Secondly, As History gives an account
the

of the practice of this Sabbath-keeping amongst some for some time after the Apostles times; so do doth it also of the continuance of circumcision, &c. But as the continuance of the one, among some, proves not the thing to be a duty of believing Gentiles, (as some Sabbath-keepers conclude) so neither will the continuance of the other among some, for some time, prove the other.

Thirdly, It no way seems strange to me that this practice should continue amongst some for some time; For if so many now, after it hath been left unto disuse, and have been look'd upon as an antiquated shadow for so many hundred years, are so ready to run into it as they are, and so pertinaciously to adhere to it, making it the boundary to Church-Communion, and pleading the penalty of Death to be in force, against them that run not with them into it, we may rather wonder that we read no more concerning it than we do, as with respect to former times, considering how long it had been practised, and how greatly it had been esteemed by the Jews.

Fourthly, If we consider how hard a matter it is for men to live by Faith upon God in Christ, in the way and Spirit of

of the new Covenant; and to submit to Jesus Christ in the way of Spiritual and Evangelical institutions; and how flesh-pleasing it is for men to run back to the Law, and the Old Covenant, and the carnal Ordinances and Rudiments thereof; and if it were possible to find something in, and to attain to something of themselves, that so they might not be beholding to Jesus Christ; it will no way seem strange that either this practice, and Circumcision, and others of like import, should continue some time, as to matter of fact in the primitive times, or be run into again, now after so long a tract of time. The Apostle Paul speaks thus to the *Galatians*, Chap. 5. 7, *Ye did run well, who did hinder you?* or, as it may be read, *who did drive you back?* And Chap. 3. 3, *Are ye so foolish* (saith he) *having begun in the spirit, are ye now made perfect by the flesh?* And the Reason of these Expostulations we have, Chap. 4. 21, *Tell me, ye that desire to be under the Law, &c.*

What some pretend to, with respect to examples in the Gospel, it is spoken to afterwards; only this I mind here even as I intimated before, that in my most diligent search of holy Scriptures, I could not find an example of any one Church of the Gentiles, that ever kept so much as one of those

those Sabbath-days. So that whatever the examples be that are stood upon, as several are (as drowning-men will be ready to catch at every twig) they will prove ineffectual to prove the practice of this Sabbath-keeping to remain as the duty of the Churches of the Gentiles.

SECT. XVI.

THirdly, In my searching into Holy Scriptures, under my scruples concerning this practice, I observed, that this Sabbath in its being given to *Israel*, it was given to them (as other temporary commands were) to be a sign to them throughout their generations. Now that the Lord did in giving forth his temporary commands, such as were to continue only to the time of Reformation, so give them forth, that they might be known for such, is fully manifest in Scriptures. And that this Sabbath hath those Characters upon it, that will discover it to be such, to all whose eyes are not shut through ignorance or interest, is also fully manifest in Scriptures. For it not only wants those Characters that may discover it to be a perpetual Law, as hath been by irrefragable arguments manifest-

ed, and in particular by those set down in the latter end of Mr. Russell's Book, Titled, *No Seventh-day Sabbath commanded by Jesus Christ in the New Testament*: But it hath those Characters upon it, that will discover it to be but a Temporary Law or Ordinance.

There are (or at least lately were) many Sabbath-keepers that profess to own every one of those Laws or Commands that were given in Mount *Horeb*, as I have shewed Section the First. But there are others of them that plead against this, and conclude that many of the Laws and Ordinances given there, were Temporary, and are not now to be owned and practiced therefore; and with these only do I reckon my self to be concerned in this debate; And I shall not turn aside to concern my self with the other in that their most wretched principle. 1. In that I have formerly spoken something in my attained measure against their corruptions in a publick way. 2. In that they now lye dormant, and I am not concerned with them, as I am with the other. And 3. In that I may (possibly) when any of these I have now to do with (following the conduct of their principle) shall follow them in the same steps, be concerned with them further about these

these things. And mean while I shall proceed to speak of the Temporary Ordinances of the Law, or at least some of them, and the Characters by which they are distinguished, &c.

1. The burnt-offering mentioned, *Exod.* 29. 42, was to be throughout their generations.

2. The burning the incense mentioned *Exod.* 30. 8, was to be throughout their generations.

3. The Atonement to be made by the High-Priest once a year on the horns of the Altar, mentioned *Exod.* 30. 10, was to be throughout their generations.

4. The anointing Oil mentioned, *Exod.* 30. 31, was to be a holy anointing Oil throughout their generations.

5. The Priesthood of *Aaron* and his Sons, mentioned *Exod.* 40. 15, was to be throughout their generations.

6. The Fringes mentioned *Numb.* 15. 38, upon which was to be put a Riband of Blue, appointed to keep in remembrance this command of Sabbath-keeping, and others, was to be throughout their generations.

7. The Feast of Pentecost, with the Services thereof, and the days appointed thereto, as Holy-days, or Sabbaths, and the Fast

of the Tenth-day of the Seventh-Month, called a Sabbath of rest, were to be observed throughout their generations, *Levit.* 23. 14, 21, 31, 32.

And lastly, The Sabbath in question, its given to them to be observed throughout their generations, *Exod.* 31. 13. As it is said of the other Ordinances and Temporary Commands, so is it said of their Sabbath. And as it's said of their Annual Sabbaths, judged by many Sabbath-keepers to be but a Temporary ordinance, so is it said of their weekly; they were given to them to be observed by them throughout their generations, even all alike, as the words shew.

Many more instances might be given of the like nature, but that I study brevity; And for that I judg these may suffice to shew after what manner, and with what Expressions the Temporary Ordinances and Commands given to *Israel* in the time of their Church-state, were clothed in their giving forth.

And in my most diligent and circumspect search of holy Scriptures, I cannot find that any other of the Commands mentioned in *Exod.* 20, from the 1st verse to the 17th, were given forth clothed with those expressions, or mentioned under such
cir-

circumstances, wheresoever they are mentioned in the Scriptures; which, as hath been shewed, was the method God took in giving the Commandments he designed should remain but till the time of Reformation. But not one of the Commands that may be justly deemed to be perpetually obliging, is thus Characterized forth, as I can find.

Now, That that we are to understand, (as I humbly judg) by this expression, is this: That as God made a Covenant with this People at Mount *Sinai*, and gave them this Sabbath as the rest thereof, and enjoined them its observation throughout their generations, and they being throughout their generations, which was so long as this Covenant lasted, upon the account of this Covenant, the Church and People of God; So when this Covenant expired, they ceased so to be, by virtue of this Covenant. And so their generations came to an end before the Lord. And by means thereof, the things appointed to be observed by them throughout their generations, are ceased likewise; one thing so enjoined as well as another. For this Covenant was (though in a Second Edition of it) the first or old Covenant, *Heb. 8. 7, to 13*, compared with *Jer. 31. 31, &c. Heb. 9. 1, 2, 3,*

4, 5, 19, 20, 21, 22, compared with *Exod.* 24. 3, 4, 5, 6, 7, 8. *Heb.* 12. 18, 19, 20, compared with *Exod.* 19. 5, 8, 18, 19. And being the first or old Covenant, is vanished away, *Heb.* 8. 13, or is vanishment, as the Word may be read.

And the New Covenant is long since, even ever since the death of the Testator the Lord Jesus Christ, fully confirmed and established. So that the things now to be practised, relating to the solemn worship of Christ, are to be practised according to the will and appointment of the Lord Jesus Christ, whose the Covenant or Testament is, *Matt.* 28. 20. *Ephes.* 1. 22. Not but that whatever is commanded by Jesus Christ in the New Testament, may be further confirmed by any word in the Old Testament that is correspondent thereunto, that so the harmony of the Word of God may be seen, and persons the more abundantly satisfied in things propounded for their practice. But first the Will and Appointment of the Lord Jesus is to be considered, *That he in all things may have the pre-eminence*, *Col.* 1. 18, 19; For otherways we shall but make the Son to truckle to the Servant.

If any shall object that this concerning *Israel* and their generations, is contrary to what

what we find mentioned in other Scriptures, as, *Rom. 11. 26, 27.* and others of like import. I Answer, That its no way contrary thereunto; for their generations have been said to be come to an end, upon the account of the first or old Covenant, and their being called and owned as the Church and People of God, with respect thereunto: But what is minded concerning them, *Rom. 11. &c.* or in other Scriptures of like import, as it is mercy and grace to be manifested to them, when the fulness of the Gentiles is come in, *vers. 25*; So it is Mercy and Grace, to be manifested to them in the way of the New Covenant or Testament: For in the way of that Covenant only, can they have the pardon of their sins, and salvation of their Souls, which is that, that in particular is minded concerning them in the place, *verse 26, 27.*

The Covenant of the Law, or the Old Covenant, saith, That the man that doth these things, (*viz.* the things enjoined unto observation in the Law) shall live in them, *Levit. 18. 5. Ezek. 20. 11, 12.* compared with *Rom. 10. 5. Gal. 3. 12.* And it pronounces a curse against persons upon their failure therein, *Deut. 27. 26. Gal. 3. 10.* And hence it is God saith, *Jer. 31. 31, 32, Behold I make a new covenant--- not*

according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, &c. And this is meant of the Covenant from the Mount *Sinai*, which the Apostle saith, *genders to bondage, Gal. 4. 24, 25.* And the Lord makes a difference with respect to his owning of that people, *Ezek. 16. 60, 61.* And gives them to understand, that what he will do for them, shall be in the way of his Covenant, called there an everlasting Covenant, which is the New-Covenant or Testament, confirmed by the blood of Jesus, *Heb. 13. 20.* And not in the way of their Covenant, which is to be understood of the first or old Covenant, the Covenant of the Law, confirmed by the blood of Calves and Goats, *Heb. 9. 18, 19, 20.* compare *Exod. 19. 8. Chap. 24. 7. Deut. 5. 2, 3.*

SECT. XVII.

THE Second Character by which we may justly deem this Sabbath to be but a temporary ordinance, is, That its given to *Israel* to be a sign, &c. Thus its said to be, *Exod. 31. 13, 17. Ezek. 20. 12, 10.* And so the temporary ordinance of

of circumcision is called a sign, *Rom.* 4. 11.

And the Apostle *Paul* calls it a shadow of things to come, *Col.* 2. 16, 17. For the word there being Sabbaths in the plural, as it ought to be read; not only by it are we to understand the weekly Sabbath with the Annual, &c. but the Weekly more especially, by reason of its oft occurring. And frequently is this term Sabbaths given to the weekly Sabbath; see *Exod* 31. 13. *Levit.* 23. 38. *1 Chron.* 23. 31. *2 Chron.* 2. 4. chap. 8. 13. *Isa.* 1. 13. *Hosea* 2. 11, and in many other places. And the Apostle tells us in *Col.* 2. 16, 17, that it was a shadow of things to come, but the *body Christ*: That is, he is the body or substance of it; for they that believe in him, do enter into rest, *Heb.* 4. 3. And the Lord Jesus for their sakes sanctified himself, that they also might be sanctified through the Truth; or sanctified truly, as it may be read, *John* 17. 19. So that whether we respect good things for present to be enjoyed, or good things to come, this Sabbath was a sign, a shadow of the latter as well as of the former.

And though other things may be called a sign in Scripture, and possibly sometimes the word may be used respecting commands that

that may justly be judged perpetual; yet is it not said any where in Scripture, that I can find, that such were given to be a sign to *Israel* throughout their generations, as before was noted, only a sign without that addition and explanation, which respected them in their Church-state, and as they were the Church and People of God, by vertue of the first or old Covenant they entred into at Mount *Sinai*, of which this Sabbath was not only a pledg, but so principal a part, that the Title of Covenant is given to it sometimes by way of Synecdoche, that is as a part is taken for the whole.

And Thirdly, This is said of this Sabbath, and this Character is given as a distinguishing mark of it, that it was a sign between God and the Children of *Israel*, &c. *Exod. 31. 17. It's a sign between me and you*, saith God, *Verse 13. And Ezek. 20. 12, Moreover, I gave them my Sabbaths to be a sign between me and them*, saith God. *And they shall be a sign* (saith he) *between me and you, vers. 20.* So that by these words it is confined to that people, to the Church of the Jews. It being given to them to be a sign, between God and them throughout their generations, as hath been said from the Scriptures once and again, and

and shewed upon it that it respects them in the time of their Church-state.

If any shall object and say, it was given to *Israel* for a perpetual Covenant, as it is said, *Exod. 31. 16.* And that it was given as a sign between God and them for ever, *vers. 17.* And therefore it is to continue, and we are bound to observe it. I answer, it doth not follow that therefore it is to continue, much less that we who from amongst the Gentiles are turned to God, *Act. 15. 19.* are to observe it. For these expressions, and others as large as these, frequently occur with respect to Ordinances and Commands of the Law of God, which the most of Sabbath-keepers, so far as I yet know, account but Temporary; and therefore, as so accounted of by them, they leave unto disuse: yea, Print against them, if not in particular, yet under a more general consideration. As for instance,

1. The Ordinance of the Passover, saith the Lord to *Israel*, *Exod. 12. 14.* *You shall keep it a feast unto the Lord throughout your generations, you shall keep it a feast by an ordinance for ever: Or by a statute of Eternity,* as it may be read.

2. The Priests garments were to be by a statute for ever, *Exod. 28. 42, 43.* And part of the Burnt-offering to be *Aarons* and his

his Sons by a statute for ever, *Chap. 29. 27, 28.*

3. The ordering of the Lamp in the Tabernacle to burn always, was appointed to be by a statute for ever, *Exod. 27. 20, 21. Levit. 24. 3, 4.*

4. The Levites are said to be chosen by the Lord to carry the Ark of God, and Minister unto him for ever, *1 Chron. 15. 2.* And many more instances might be given concerning this word for ever, whereby might be shewed how that it's only meant of the ever of their Church-state, according to which the particulars mentioned are to be understood. But sometimes it's carryed only to the year of Jubilee, *Exod. 21. 6. Levit. 25. 43*, and sometime is meant but the ever of a mans life, *Gen. 43. 9. and chap. 44. 32. 1 Sam. 28. 2.*

And for the word perpetual, it's oft applied to Ordinances appointed only till the time of reformation; that is, to the time of the expiration of their Covenant and Church-state. As for instance,

1. The Priests Office was to be *Aarons* and his Sons for a perpetual statute, *Exod. 29. 9.*

2. The incense to be burned upon the Altar of Incense, was to be a perpetual Incense before the Lord, *Exod. 30. 8.*

3. The

3. The Shew-bread was to be taken from the Children of *Israel*, by an everlasting Covenant, and was to be eaten by *Aaron* and his Sons, by a perpetual Statute, *Levit.* 24. 8, 9.

4. And Lastly, To add no more, though many more Instances might be given, the Lord saith, *1 Chron.* 9. 3, *That he had beloved the house which Solomon built, (viz.) the Temple at Jerusalem, to put his name there for ever:* and saith, *his eyes and his heart should be there perpetually.* And yet according to the prediction of the Lord Jesus, *Matt.* 24. 2, there is not left one stone upon another which is not thrown down: So that notwithstanding these words of Ever and Perpetual, and others as large, as Everlasting, &c. which may and are used sometimes with respect to this Sabbath; it doth not follow, that therefore it is to be owned and practised any more than all the rest that were in their giving forth, clothed with these expressions.

And the Lord having given us an account in his Word, what his Will is, with respect to this Sabbath, that he gave it to *Israel* to be a sign between him and them throughout their generations; which without all peradventure, respects the time of their Church-state, as by the many particulars

culars before minded, given forth with, and in the same words, is manifest, now by the most of Sabbath-keepers, left unto disuse; and some of the particulars by some of them disowned in Print. I say, the Lord having shewed hereby what was his Will, with respect unto it, so that we might judg it was but a Temporary Ordinance; it ought quietly to be left unto its place, amongst the rest of the Ordinances appointed to be only till the time of *Reformation*: and neither the World, nor the Churches, nor particular persons, troubled with words about it, to the subverting of their Souls, as the Apostle speaks of and concerning the legal Preachers, about the legal sign of Circumcision, *Acts* 15. 24, and the observing the Law, to whom the Apostles gave no such commandment.

SECT. XVIII.

I Now proceed to the Fourth and Last particular mentioned Section the 1st, being one of those that gave occasion to my leaving off the practice of this Sabbath-keeping; which was, that I observed in my search of Holy Scriptures, that there was spoken by the Apostle *Paul*, that great Christian

Christian Writer, the Apostle of the Gentiles, who laid the foundation, on which others are to build, that that may satisfie any unbyassed person, that the Churches or People of Christ should not take up, nor run into this practice.

And first that Text, *Col. 2. 16, 17*, is so full, that I cannot but wonder that ever I my self, or any man else, that had but read and considered it, should run into the practice; but that (as I know concerning my self in the thing) mens affections do oft outrun their judgments: now in the 16th verse, saith the Apostle; *Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath*, as the word should be read; the word *days* being a supply of the Translatours.

And in verse 17; the Reason is given, *which are*, saith the Apostle, *a shadow of things to come, but the body Christ*; as it may be read: that is, Christ is the body, or substance of all these shadows, of one, as well as of another; of the Sabbath, as well as of the other things minded in the Text.

And in that the word is Sabbath, and should so be read, not only by it are we given to understand the weekly with the

Annual; but the weekly more especially, by reason of its oft occurring: and frequently is this Title or term *Sabbaths* given to the weekly Sabbath, as before I minded, and shewed from many places of Scripture: and in that Holy day, (which respects that part, or those parts of their feasts, wherein they kept holy convocations and rested) and new Moon, is in the Text recounted with Sabbaths; it sheweth what Sabbaths the Apostle intendeth, even the weekly, for others are included in the other words.

Mr. *Sallers* saith concerning this Text, Col. 2. in page 4 of his *Seventh-day Sabbath no Ceremony*; *That all that can be proved from it, is this, That the Sabbaths there spoken of, which (saith he) are shadows of the body of Christ, are abolished: And this none of us deny, saith he. To which saying of his, I answer,*

1. As he speaks to Mr. *Grantham*, Page the 1st of his *Seventh-day Sabbath no Ceremony*, upon the account of Mr. *Grantham* his putting the Papists to prove, that any of the Baptized Churches did keep the first day of the Week under the notion of a Sabbath: He there tells him, *He might have spoke for himself, and so have come off with more credit. For (saith Mr. Sallers)*
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in my knowledg, there are of them that keep that day under the notion of a Sabbath. And even so I say to Mr. Sallers, (concerning his words, *That the Sabbaths spoken of Col. 2, which are shadows of the body of Christ, are abolished*, which he saith, *none of us deny*) he might have spoke for himself, and have come off with more credit: For I judg it was not unknown to him, how Pooly and Skipp had stated things in their propositions and queries before-mentioned in this Discourse; and how they professed to own all the Laws given in Mount Horeb, with due regard to time and place: and how they tell such Sabbath-keepers that were not of the same mind with them in all things, That it was not to own Nine Cominandments, and after that the Tenth, even the Sabbath of the Lord God (as they call it) that will take away the Jews stumbling, while Circumcision, and generally all the rest, are thrown away with the conceit of a ceremony. And

2. Whereas Mr. Sallers intimates, That the Sabbaths spoken of Col. 2, are shadows of the Body of Christ, and as such are done away; the Text saith not, they were a shadow of the Body of Christ, but *a shadow of things to come; but the body is Christ*. So that it is not shadow of his

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Body, but a shadow, he the Body or Substance, &c. which answers to that passage *Heb. 10. 1.* For the law having a shadow of good things to come, and not the very image of the things, &c. Which word *image*, the learned acquaint us, is by the *Syriack* Translation turned *substance*; so that the Law had but the shadow of things, and the Sabbaths of the Law were a shadow; Christ is the substance, and the Gospel wherein Christ is held forth, reveals the substance; it reveals him who is the substance of some of the legal shadows in his person; of other some in his performances, of some in his performances for us without us, and of other some by what he worketh in us: and concerning the Sabbath in question, as he brings Souls into rest and peace by faith in him here, *Matt. 11. 28, 29. Rom. 5. 1. Heb. 4. 3, 4.* and gives assurance of eternal rest with himself for ever hereafter, *2 Thes. 1. 7. Heb. 4. 9.*

And thus the Saints of old not long after the Apostles times, judged of legal Sabbaths. *Ensebius* in his *Ecclesiastical History*, the first Book, and third Chapter, sheweth, that they looked upon them as mystical Rites, leading unto more spiritual contemplations; hear his words, *He delivered unto them of old* (meaning the Jews) *by his*
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Servant Moses, after strait institutions, certain figures and forms of a mystical Sabbath and Circumcision, and entrances unto other spiritual contemplations; but not the perfect and plain mysteries thereof. A passage very much comporting with Col. 2. 16, 17, and Heb. 10. 1, and others of the like nature.

2. That Text, Gal. 4. 10, 11, is also very full; saith the Apostle to the Galatians, *Ye observe days, and months, and times, and years*: which passage reaches to all their feasts and holy-days, whether weekly, or Annual, the words are so full. First, Days, the Weekly Sabbath of the Law, and of the Jews. Next, Months, their new Moons. Then Times, their Feast of the Passover, Pentecost, &c. called Times, Exod. 23. 14, 17. Deut. 16. 16. And lastly, Years, their Seventh year, and their Seven Seventh, or Jubilee. To those were they turned, or turning back: For saith the Apostle, vers. 21, *Tell me, ye that desire to be under the law, &c.*

And for Mr. Sallers's fetch, with respect to this Text, page 2, of his *Seventh day Sabbath no Ceremony*, that the Galatians went back to keep the Seasons they observed then, when they worshiped them, which by nature were no gods; there is

nothing in the Text or Context to prove it: For the matter the Apostle deals with them about, throughout the Epistle, was their turning back to the Law, *Chap. 2. 3, 4. chap. 3. 2, 3. chap. 4. 21, 24, 25. chap. 5. 1, 2, 3, 4. chap. 6. 12, 13,* and he speaks of their observing days, and months, and times, and years, as the evidence thereof: And the words *Bondage* and *Elements*, *chap. 4. 9,* do respect the Elements or Rudiments (as it may be read) of the Law, *chap. 2. 4. chap. 4. 1, 2, 3,* against which the Apostle exhorts them, that so they might not be intangled again, but might stand fast in the liberty wherewith Christ had made them free, *chap. 5. 1.* For Circumcision particularly minded there, would bind them over as Debtors to the whole Law.

And for the word [*again*] it holds forth no more than this, that they should not now turn back to the Rudiments of the Law, and of the Jews, now they were converted, which they were turned or turning back to, seeing they were redeemed from Heathenish Rudiments; which (as it is very like) they might follow after, before their conversion, as days, and months, &c. For there is no ground throughout the Epistle, for us to judg that they were turned,

turned, or turning back to Heathenish Rudiments; but as they had left them: So the Apostle would not have them to turn back again to the Jewish, &c.

3. That Text, *Rom. 14. 5, 6*, hath much in it to the same purpose: where the Apostle gives Christians to understand, that no obligation lay on them; but that they were at liberty, as with respect to the observation of the day there intended by the Apostle. Saith he, *One man esteemeth one day above another, another esteemeth every day alike; let every man be fully persuaded in his own mind.*

And that by the *day*, here, he means a day enjoined in the Law, is clear, in that it is joyned with meats; which some by reason of the legal uncleanness they thought yet remained in them, did deny to eat. See the 2, 3, 14, 15, 20, 21, *verses*. So that as the Apostles Discourse carries with great evidence to meats that in the time of the Law were unclean; so doth his Discourse carry with as great evidence to a day, yea, to the day that was esteemed holy according to the Law.

And the Apostles Discourse of the *day* in question, discovers, that it was a day, the day that was of great esteem among those that observed it. Saith he, *One man*

esteemeth one day above another, &c. And again saith he, *He that regardeth not the day; &c.* Note, the *day*, it was some day of great esteem with them that observed it, which I judg were the Jews, or such as were Jewishly affected; for that they also denyed to eat meats, and no day was in such esteem with them as their weekly Sabbath, as I can find; as is noted to us in that word, *John 19. 31.* And this is observable, that the charge of weakness is laid upon them that esteemed the meats unclean, and the day holy; which doubtless did arise hence, in that there was not a command obliging to its observation, or to an observation of these things.

S E C T. XIX.

Hitherto I have been shewing what was that that was leading to, and effective of my leaving off the practice of this Sabbath-keeping. I shall briefly now in the remaining part of this Discourse, speak somewhat to the talk of some Sabbath-keepers, about a command for, and examples of this Sabbath-keeping.

And I begin first, with what Mr. *Sallers* saith, page 10. of his *Seventh-day Sabbath no Ceremony.* Now

Now all the world (saith he) know, that know any thing, that to whomsoever God gave the Scriptures, he gave the Sabbath too. Now the Discourse Mr. Sallers is upon, is of the Sabbath its being given to be observed, whence he would infer, that it is now to be practised also; and his words are produced, as if they had convincing evidence in them to that end.

But alas! who sees not that sees any thing in affairs of this kind, that this is weakness with a witness? For may it not be as truly said, that to whomsoever God gave the Scriptures, he gave circumcision, he gave the command for eating a Lamb for the Passover, he gave the commands for sacrificing Bulls and Goats, he gave the commands for making a Tabernacle, for offering incense, for making the anointing Oyl, for making the Sons of Aaron Priests, and the Levites Ministers to wait on this Tabernacle-service; he gave the feast of unleavened bread, and the feast of Tabernacles, he gave the command to make fringes to the borders of the garments, not to kindle a fire on their Sabbath, with all the rest of the service down to the least *iota* of it? And whosoever hath now these Scriptures, have they not all these things written therein? And is it not written that

the Lord God commanded them to be observed? Yea, the same is spoken of all these in that respect, as is spoken of all the rest. Yea, and with respect to many of them, they were commanded to observe them throughout their generations, as they were the Sabbath; and the words *Ever, Perpetual, &c.* added to them as is before shewed at large.

So that if what Mr. *Sallers* saith, proves any thing with respect to the continuance of the practice of their Sabbath; even so it will, and with as much evidence, as with respect to all the rest. And indeed, hither doth this principle lead (at least) as I have said once and again, and proved from their own writings: and those of them that are not gone so far, are cryed out against, even as they cry out against others that dance not after their Pipe, &c. as I have noted already also from the propositions and queries of *Poole* and *Skipp*.

So that if they will but follow their Leaders, and the conduct of their own principles, we may see whither it will lead them, yea, Mr. *Sallers* words carry as fully and clearly to it, as any that ever I read: *For to whosoever the Scriptures were given, the Sabbath* (he saith) *was given too.* And so were all the rest of the particulars minded

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before, and all that may be minded of alike nature from the Scriptures: and if his words conclude any thing as to the present practice of their Sabbath, so also they will as to all the rest. So that the Reader may see, that Mr. Sallers had no need to be so offended at Dr. Owen, as he seems to be, page 7 of his *Examination*, &c. concerning the word *Judaical*: for if these things are not Judaical, or Judaism, none can be produced to be so, I judg by themselves or others.

But besides what is thus generally spoken to this thing, we have many things in particular, pleaded by many of this perswasion, even as I my self was apt to do when through inadvertencie I wandred in this path of errour.

And first of all, a plea is brought from *Gen. 2. 2*, and this stood upon by Sabbath-keepers, as it is also by many others, *That the Sabbath was here instituted, and given to Adam to observe even in his state of innocencie.* But this is to be remembred by the way, that many, very many learned men, as well Jews as Christians, do deny this, and have given many grounds for their so doing. And for many of the Jews, (which a man may modestly think might, and had cause to know as well as most others,) they do
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both account it, and call it the Spouse of their Synagogue, or Bride of their Nation; That which God gave to them, as he did *Eve* to *Adam*, and to no other: See page 87, and 99, of *Doctor Owens Exercitations on the Sabbath*. Though for my part, I think much of the time and pains of persons in respect of this thing, might well have been spared on the one hand as well as on the other: For in that so little is spoken of it, nay nothing at all, with respect to *Adam's* observing it, or any of the Patriarchs following, down to *Moses* time; nor the word *Sabbath* so much as named in all the Scripture to the 16th of *Exodus*; they might have learned from the Spirits silence, to have been more silent about it, as men might also in many other things: For many of our controversies have been about things, concerning which the Spirit of God hath been wholly silent in the Scriptures.

And though I will not deny that *Adam* did keep this Sabbath, in that I do not know that he did not, neither can any man living know that he did not, unless it should by immediate Revelation be made known unto him, in that the Scriptures speak nothing about it whether he did or no: Yet I conclude, that the Text usually produced

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to prove it, *Mark* 2. 27, *The Sabbath was made for man*, &c. doth not prove it. For not only is *Israel* called man, for whom it was made, and to whom it was given, *Deut.* 5. 24; but others, even particular persons besides *Adam* are called so frequently in Scriptures, as if need were might be proved by many Testimonies. But if it were so, that *Adam* kept this Sabbath in his state of innocency (as possibly he might) yet it doth not follow that therefore it is the duty of all persons now to keep it, as Sabbath-keepers assert. For,

1. Marriage was a Paradise-institution, yet doth it not follow, that therefore it is the duty of all persons to Marry; a person may forbear to Marry, and yet not sin, *1 Cor.* 7. 37, 38, 40.

2. If it were given to *Adam* in his state of innocency, as possibly it might, and as Sabbath-keepers assert; yet is this so far from proving it to be the duty of men now, that it evidently shews the contrary: For all that profess the Christian Religion, so far as I know (I am sure Sabbath-keepers do) hold, that as *Adam* had a Covenant in his state of innocency made with him, and in him with all his seed; so, that this Covenant was a Covenant of works, and so the first, the old Covenant; So that if
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the Sabbath were given to him in that state, it must needs be given to them, as the rest of that Covenant; and that Covenant being vanished away, the rest of it must needs cease, and it cannot be again introduced, without an open opposition to the New Covenant, and the Lord Jesus Christ, who hath sealed that Covenant with his precious Blood: and to the great prejudice of the Christian Religion, which is bottom'd upon the New Covenant; and the apparent damage of the professors thereof, as sad experience hath made manifest, in the instances before given.

Now, as I mentioned the Scriptures silence concerning the Patriarchs observing the Sabbath; even so Mr. Stennet acknowledgeth, *page the 15th of his Royal Law contended for*: His words there are these—*Though no mention is made of the Patriarchs observing it, no more than of their sacrificings, and doing many other things, which is judged they did, notwithstanding we hear nothing of them.* In which passage, his grant concerning the Scriptures silence about the matter of fact, is to be taken notice of, and owned, it being not repugnant to the Scriptures. And so ought his words about their sacrificings, which he saith no mention is made of, and that we hear nothing

thing of it, and disowned, it being repugnant to the Scriptures. For,

1. In *Gen. 4, 4*, it's said, That *Abel* he also brought of the firstlings of the flock, and of the fat thereof; and the Lord had respect to *Abel* and his offering. And in *Heb. 11, 4*, it's said, That by faith *Abel* offered unto God a more excellent sacrifice than *Cain*, &c. And

2. In *Gen. 8, 20*, it's said, And *Noah* builded an Altar unto the Lord——and offered burnt offerings upon the Altar, and burnt-offerings were sacrifices, *Exod. 20, 24*.

3. The like is said of *Abraham*, *Gen. 22, 13*, That He offered a Ram for a burnt-offering.

And 4, it's said of *Jacob*, *Gen. 46, 1*, That he came to *Beersheba*, and offered sacrifices unto God: So that if this be to hear nothing, &c. of the Patriarchs sacrificings; let the unbyassed Reader judg. And I take the more notice of these sayings, in that it is published to the world in a Second Edition of the Book, wherein men are wont to Correct and amend faults. But this passeth again into the World: whereby the Reader may see how hand over head these men write sometimes.

Which I would have themselves take notice of, and there-from learn to judg charitably

ritably of others, which may through inadvertency sometimes also publish things not suiting with the mind of Christ. The which (as *Paul* saith in another Case, *1 Cor.* 4. 6,) I do in a figure transfer unto my self, about my writing for the Sabbath.

S E C T. XX.

SEcondly, A Plea is brought from the Law given from the Mount *Sinai*, and this is pleaded concerning it, amongst other things, *That the Lord Jesus gave it forth, and that it is the new Covenant*: which I shall briefly give in my exceptions against.

First, Concerning the Lord Jesus Christ, his giving forth the Law from the Mount *Sinai*, it is not by any means to be admitted of: For the Law was given above Thirty generations before the birth of Jesus Christ, *Matt.* 1. Not that I do deny the Pre-existence of the Word of God, the second in order of subsistence of the three that bare record in Heaven, *1 John* 5. 7, unto the incarnation: No, God forbid that I should give way to such a thought. *For in the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, all things*

things were made by him, &c. John 1. 1, 2, 3. And being in the form of God, thought it no robbery to be equal with God, Phil. 2. 6. Being the brightness of his glory, and the express image of his person, or Character of his substance, Heb. 1. 3. And if it be granted, that as the Word of God, as God with God, he gave the Law, what is this to the purpose, as to the matter in question? That that only will reach the case, which is that that on good grounds is stood upon, is, whether Jesus Christ gave forth the Law? whether the Son of God incarnate, as he assumed human nature, whether the Word made flesh, John 1. 14. God manifested in the flesh, 1 Tim. 3. 16, gave forth the Law? Whether the Rules relating to worship, with the other part of the Law, were given to the Church of the Jews by Jesus Christ, as considered, as before is set down, according to the Testimony of Holy Scriptures concerning him.

For thus, only thus is he the head of the Christian Church. And neither as Priest, Prophet, or King unto the Church, is he otherways to be looked upon; neither do the Apostles speak of him as Jesus the Saviour, or as Christ the anointed any other ways. And therefore, as they that have him not as thus considered, have not the
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Christ of God; so they that have not the Rules of Worship from him thus considered, have not the Rules they pretend to, with relation to his worship, from him the true Christ of God. So that there is equivocation, in the saying, that Jesus Christ gave forth the Law, unless they intend, as is before expressed; and if they do so intend, then is the affirmation manifestly false: For as so considered, the Law was given above Thirty generations, before he was thus brought forth into the World, before the Word was made flesh, and dwelt amongst men, &c. And though a form of Religious Worship, was prescribed to the Jewish Church, and given by the Lord to them by the hand of *Moses*, who was King in *Jeshurun*; yet this was intended to continue but until the time of Reformation: God the Father reserving the full and final Revelation of his Will unto this time of the manifestation of his Son, and that in some especial manner with relation to the service that his People should offer up to him.

But if by way of concession, I should give what I do not grant in this respect, what will be the consequence hereof? what will Sabbath-keepers gain hereby? If they say, then the Sabbath mentioned in *Exod.*

20. &c.

20, &c. is to be looked upon, owned and kept, as a command of the Lord Jesus Christ, and so the controversie between them, and the most of them that profess themselves Christians, would be at an end. I answer, That then all the rest of the Law to the least jot and tittle of it, must be so looked upon, owned and kept: For he that gave the one part of the Law, gave the other; he that gave the Commandments *Exod. 20*, gave all the rest of one sort or another: and so we are on a sudden fallen down in the kennel to *Thomas Tillam*, *Christopher Pooley* and their confederates, who profess to own all the Laws given in Mount *Horeb*, with due regard to time and place. And then what is become of that, called, *A Faithful Testimony against the Teachers of Circumcision and Legal Ceremonies*, &c. set forth by some Sabbath-keepers against other some of them.

But if it be answered, That there is a difference to be made between the Ten Commandments, and the Ceremonies, &c. I answer, That what difference is to be made touching the matter of them, is of another consideration: what I am speaking of, is, concerning him that gave them forth, and the Scriptures give us to understand,
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that he that gave forth the one, gave forth the other, and all of them are called the Law of God; and that usually called the Ceremonial Law, is no other than a part of the same Law, the Law being one, though it hath several parts.

So, that if upon the account of him that gave it forth, it is to be owned and practised, then is the one part to be owned and practised as well as the other; and this is to follow the conduct of the principle: and they that do so, live up to their principles better than others, that will take some, and leave some, and mince it as interest sways them. For if Jesus Christ gave forth the Law given to *Israel* at Mount *Sinai*, and the ordinances thereof are thereupon the ordinances of Jesus Christ, and such as the Churches of the Gentiles are now to observe and keep; how is it that some are owned, and others disowned? Sure there had need be clear Scriptures to make out this notion, lest the hands of such be strengthened, that cast off the practice of Christs ordinances, as such things with which they have nothing to do; though yet they would be looked upon as the Disciples of Christ.

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And let none be at a stand upon the account of this Discourse, questioning whether this will not make void those duties that we ought to perform to God and our neighbour, according to what is held forth in these Commandments that are justly deemed moral. For as for such Commands they are not only our duty upon the account of the Law of our Creation; but they are often inculcated in the Gospel, as the duty even of men as men, as well as of Christians.

And it is a desperate reflection upon Jesus Christ and the Gospel; that if this notion be not admitted of, *viz.* the Law its being the Rule of our obedience, men may turn Ranters, &c. and that it's the opening of a gap to Ranterism. What have we no Rules for holiness from Jesus Christ, no Rules how to behave our selves, as touching the duties of morallity, from Christ and the Gospel; yea, I doubt not to say the Gospel abounds herein, and that with the greatest perspicuity: And when the Apostle *Paul* would press holiness on Christians, he directs to them the Commandments he had given them by the Lord Jesus, *1 Thes.* 4. 1, 2, 3, 4, 5, 6, 7, 8. Concerning which, many more instances might be given, but

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that I would not be too prolix.

The second thing intimated, as that that begins to be pleaded in behalf of this principle of Sabbath-keeping, is, That the Law whence the rule for its observation is taken, is the New Covenant.

It cannot be denied, but that God gave it as a Covenant; and that when he gave it, he made it a Covenant with *Israel*; when he gave it, he made it a Covenant between himself and *Israel*, *Exod.* 19. 5, 8. *chap.* 24. 3, 7, 8. *Deut.* 4. 13, 14. *chap.* 5. 2, 3. *Heb.* 9. 1, 2, 3, 4. And it was a Testamental Covenant, a Covenant confirmed by blood, *Exod.* 24. 3, 4, 5, 6, 7, 8. *Heb.* 9. 18, 19, 20. And it is also certainly clear in the Scriptures, that there are set down therein two such Testamental Covenants, called the old and the new, the first and the second, *Heb.* 8. 6, 7, 13. *chap.* 9. 1, 15, 18, *chap.* 12. 24. And this also is clear, that the new, the second Covenant, is the better Covenant, *Heb.* 8. 6. And is the everlasting Covenant, *chap.* 13. 20. But the first, the old Covenant is vanished, or vanishment, as it may be read, *chap.* 8. 13. And Jesus Christ is the Mediatour of this New, second, everlasting Covenant, *chap.* 12. 24. And *Moses* was the Mediator of the
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the first, the old Covenant, the Covenant of the Law, *Gal.* 3. 19, 20. *Deut.* 5. 5.

It is true, some hold that this old and new Covenant, is but as two Administrations of one and the same Covenant; yet withal affirming that the Covenant in that way of its Administration from the Mount Sinai, having *do* and *live* added to it, *Levit.* 18. 5. *Gal.* 3. 12. *Rom.* 10. 5. *Mt.* 19. 17, was a covenant of works. This way I took, being the more common-way, in speaking of the Covenants in my Book Titled, *Divine Oracles*. Yet I judg, that this is not so scriptural a way as to assert Two Covenants. Though I judg that many that have gone this way, though they have delivered their conceptions in such words, yet have they intended but the same thing with others: And though persons should not make much a-do with one another about words, when they agree about things; yet should all indeavour to keep as close to the form of sound words, (which are Scripture words) as possibly they can.

And the Scripture speaks of Two Covenants, the first and Second, the New and Old, the temporary and everlasting; and the Covenant of the Law, the Covenant

from the Mount *Sinai*, the Covenant made with *Israel*, when God took them by the hand, to bring them up out of the Land of *Egypt*, was the first, the old, the Temporary, that Covenant that more commonly is called the Covenant of works. So that it is to run counter, or cross to the whole current of Scripture, to state and plead the Covenant from the Mount *Sinai*, (as the Apostle phrases it, *Gal. 4. 24.*) to be the new Covenant. And concerning the Law, or Covenant from Mount *Sinai*, several things are spoken in Scripture, that are instructive of the nature of it.

First, It's called a Law of works, *Rom. 3. 27.* for the Law called there a Law of works, is to be understood of the Law, as given at *Sinai*; and as it was given there, it was a Covenant, as hath already been fully confirmed; and therefore it is a Covenant of works, and so the first, the old Covenant, and not the new.

Secondly, The Apostle tells us, *Gal. 3. 12.* That the Law is not of Faith, but the man that doth them, shall live in them; therefore it cannot be the new Covenant.

Thirdly, The Law, or Covenant from Mount *Sinai*, was confirmed by the blood of Calves and Goats, *Heb. 9. 19, 20, 21.*
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Exod. 24. 5, 6, 7. But the new Covenant was confirmed by the blood of Christ, *Zach.* 9. 11. *Heb.* 13. 20. *chap.* 9. 12, 14, 15, 16, 17, 23.

Fourthly, The Law or Covenant from *Sinai*, had the *Aaronical* Priesthood belonging to it, *Heb.* 7. 11, 28. *chap.* 8. 6. *chap.* 9. 11, 15.

Fifthly, The Law works wrath, the Apostle tells us, *Rom.* 4. 15, compare *Gal.* 3. 10. *Deut.* 27. 26, therefore it is not the new Covenant, that is called a Covenant of peace, *Isa.* 54. 10, and therefore are the writings of the new Covenant, or Testament, even the Gospel, said to be a Gospel of peace, *Ephes.* 16. 15.

Sixthly, The Covenant from the Mount *Sinai*, genders to bondage, *Gal.* 4. 24, therefore it cannot be the new Covenant; for that tends to liberty, *John* 8. 36. *Gal.* 5. 1. And it's the great duty of Christians to stand fast in that liberty wherewith Christ hath made them free, and not to be entangled again with the yoke of bondage. And what saith the Scripture? *Cast out the bondwoman and her son, &c.* *Gal.* 4. 30. And for legal yokes, *Peter* tells us, *Act.* 15. 10, that neither they nor their Fathers were able to bear; which though it seems

to carry to circumcision, yet it carries to that no other way, then as by it they were bound over to do the whole Law, and therefore the Apostles, and Elders, &c. in *Act. 5. 24*, thus speak of the matter there debated upon. *For as much as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying ye must be circumcised, and keep the law.* So that it was not barely their Circumcision, but the keeping of the Law, the legal Teachers drove at: and this keeping of the Law, was a walking after their customs, *Act. 21. 21*. And one of the customs was this Sabbath-keeping I have been discoursing about, *Luke 4. 16*.

Seventhly, The Law given at Mount *Sinai*, cannot be the new Covenant; for that the new Covenant which was confirmed of God in Christ, which was the new Covenant, was Four hundred and thirty years before the Law was given at, or from the Mount *Sinai*, as the Apostle speaks, *Gal. 3. 17*; not but that it was of an elder date too: but in that place of *Gal. 3. 17*, the Apostle speaks no other-ways of it.

And if it be objected, That if the Covenant confirmed of God in Christ, which was

was the second or new Covenant, was Four hundred and thirty years before the Law was given, as a Covenant from the Mount *Sinai*; that then the Law, &c. cannot be the first Covenant. I Answer,

1. That the Scriptures expressly call the Covenant from *Sinai*, the first Covenant, *Heb. 9. 1, 2, 3, 4, 5, 18, 19, 20, 21.* And against this, there ought to be no rising up.

2. As God made a Covenant with *Adam* in his estate of innocency, which Covenant was a covenant of works, a covenant of doing for life: So this covenant from the Mount *Sinai*, was a Covenant of doing for life, and so a covenant of works, *Lev. 18. 5. Gal. 3. 12,* and therefore was the same with that first covenant. For there were not two covenants of doing for life, and so of works, &c. So that the covenant from *Sinai*, was the first or old covenant, even a covenant of works, as the covenant made with *Adam* was; only it was as the Second Edition of that first covenant: And the design of the All-wise God in this, towards this people, in renewing or reviving this first covenant, was to keep them under Tutors and Governors until his appointed time for the giving

giving forth of his Son, *Gal. 4. 1, 2, 3, 4, 5.*

But it is further objected, That *Israel* was not in a condition, being sinners, to have such a covenant made with them.

Answer, This hinders not, but that the covenant might be a covenant of works, and so the first: For both they and all other men had been in a condition, in *Adam* their representative, to have such a covenant made with them. And though they, and others had through their own default, in their first Parents, lost their power, so to obey as they ought, according to the tenour of that covenant; yet had not God lost his power or right of commanding and injoyning: and as he did, even so he might justly require at their hands obedience, according to the tenour of such a covenant; not but that there was a design of grace and mercy couched in it, That they being made to see their own wretchedness, by reason of sin and the fall, might be carried forth to look after, and long for him that was to come, by whom the breach might be repaired; by whom the Law might be fulfilled, who undertaking in mans behalf, he doing in mans name and nature, yea, in his room and
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stead, what man could not do to justification, man might have his righteousness (*Who is the end of the law for righteousness, to every one that believeth, Rom. 10.4.*) imputed to him, that so he might have joy and peace through believing, *Phil. 3.9. Rom. 4. 6. chap. 15. 13.*

But it's further objected, If the Law be done away as a covenant, yet it's not done away as a Rule, &c.

Answer, It was not given to *Israel* from the Mount *Sinai*, as a rule of righteousness, distinct from its being given as a covenant: It was given as a rule of righteousness, as it was given as a covenant; and it being done away, or vanished as a covenant, as the first, or old covenant; it ceases to be a rule in the way of that covenant: Not but that whatever may be justly deemed perpetual, is enjoined by Jesus Christ, *who is made head over all things to the church*; and so it remains as our duty, &c. and not only so, but the very Law of our creation binds us to it, and the performance of it.

It is also objected, That there is mercy promised in the covenant of the Law, or the covenant from *Sinai*, *Exod. 20. 6*; therefore 'tis the new covenant.

Asw.

Answer, Though there be the promise of mercy there, under some particular respect; yet doth it not prove it to be the new covenant. The covenant made with *Adam*, is acknowledged to be the first, the old covenant; and in that estate he stood in his innocency, even whilst he kept covenant with God; there was in Paradise where he was placed, the Tree of Life, holding forth mercy to him upon his obedience; as there was the Tree of Knowledge of good and evil, for a tryal of his obedience: And the Lord Jesus Christ making promise of bestowing mercy upon his overcoming people, to this very thing, *Rev. 2. 7, To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God;* intimating hereby, that mercy was held forth in this Symbole, &c.

Secondly, The mercy promised in *Exod. 20. 6*, is promised upon obedience; and the covenant being the first, the old covenant, it respects obedience in the way, and according to the tenour of that covenant, which was to be personal, perfect and universal obedience, without which the Curse would overtake, *Deut. 27. 26, Gal. 3. 10*, and there could be no redemption

ption from it, but by him that was to do the duty the Law required, and suffer the penalty it threatned, *Gal.* 3. 11, 12, 13, who having done according to the terms of that covenant, hath put a final end to it, *Rom.* 10. 4. *Heb.* 8. 13. *chap.* 12. 18, 24.

Thirdly, It was of Gods goodness and mercy to man, to make and enter into covenant with man; yea, though the covenant were a covenant of works, God might being the Creator, being he that gave to man life, and breath, and all things, have required and expected, that man as his creature, according to the very Law of his creation, should yeld unto him all due obedience, though he had not entred into covenant with him, to have rewarded him in his so doing: But now, in that God should so condescend, as to make and enter into a covenant with man, which as it had threatnings enwrapped in it upon his disobedience, *Gen.* 2. 17, so thereby was held forth to him blessing upon his obedience; this shews that there was mercy, &c. in this way of Gods dealing with him; yea, though the covenant was a covenant of works, as the first covenant was; so that the promise of mercy proves

proves not presently the covenant, wherein in some particular respect mercy is promised, to be the new or second covenant, the covenant that more usually now is called the covenant of Grace.

If I thought it seasonable, I could give so many instances concerning the covenant from the Mount *Sinai*, its being the first, the old covenant, and so a covenant of works, that would make the present work swell to a great volume, even from all sorts of persons almost, professing the Christian Religion; but I shall only mind one or two, and so pass on to what remains.

1. *Henry Ainsworth* that worthy man, in his *Annotations* on the 25th Psalm, speaks thus; *There be* (saith he) *two principal Covenants, or Testaments: The first, that which God made with our fathers, when he brought them out of Egypt; the sum whereof was contained in the Ten Commandments, written by the finger of God, Deut. 4. 13. Exod. 34. 28. 1 King. 8. 21, and the other Laws written by Moses in a Book called the Book of the Covenant, 2 King. 23. 2. Exod. 24. 4, 7. The second Covenant, is that new Testamental bond, which God hath made with us in Christ, established upon*
better

better promises; and confirmed by the blood and death of Christ the Testator, as the first Covenant was by the blood and death of Beasts, Luk. 22. 20. Heb. 8. 6, 8. chap. 9. 16, 17, 18, &c.

2. Mr. Stennet speaks thus, in the first page of the Second Edition of his Book, Titled, *The Royal Law contended for. After the first Tables were broke, which I suppose (saith he) did signifie the Israelites breaking of the first Covenant; for Moses brake them upon that account, they having made a Golden Calf, and so had broke the Commandment.* So that the covenant from Mount Sinai, to the which his words particularly relate, is by him called the first covenant; and if the first, then not the second, then not the new; for the second and the new are one and the same covenant, as the first and the old are one covenant, or the same covenant: So that by what hath been offered in this respect, it is manifest, that the notion of the Law its being the new covenant, is a groundless notion, and will by no means serve at this dead list, to prove the keeping of the Sabbath of the *Sinai*-covenant, to be the duty of the Christian Church, who stand related to God in Christ, in the way of that covenant.

And

And for the Sabbath its being enjoyned *Israel* before their coming to *Sinai*, *Exod.* 16, which is also pleaded sometimes as a ground for its present observation, it proves nothing: For the feast of the Passover was enjoyned them before their coming to *Sinai*, as well as the Sabbath, and given to them to observe in their generations by an ordinance for ever, *Exod.* 12. 17. But the *ever* there minded, was only the ever of the legal ministration; and so is the ever of their Sabbath to be understood, as hath been already shewed. And for what I my self sometimes insisted on, as others still are ready to do, *viz.* the practice of *Nehemiah*, *David*, &c. it proves nothing at all; for they living in the time of the legal ministration, it was their duty to keep this Sabbath, and with it all the rest of the Law that God gave unto them to observe: and therefore in *Psal.* 119, he saith, That *he esteemed all Gods precepts, statutes, judgments, &c. and hated every false way.* Not only did he esteem one part, but the whole of the Law, as was his duty in his day, &c. So that if what he did or said, will prove ought as to the Sabbath, so it will as to all the rest; which yet those I am mostly concerned

cerned with, will not allow, &c.

And for what the Prophets spake concerning the observation of this Sabbath, as *Isa.* 56, and other places of like import, it relates to the practice of the Jews and Profelites, in that day, even when their burnt-offerings and their sacrifices should be accepted upon the Altar, &c. *Isa.* 56. 7. and then when new Moons, as well as Sabbaths were to be observed, *Isa.* 66. 23. And so far are the Prophets from foretelling by the Spirit of Prophecie, of the continuance of this Sabbath, that they in the spirit of Prophecie acquaint us with the ceasing of it. *Hos.* 2. 11, *I will also cause* (saith God by his Prophet there) *all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.* Thus the Lord speaks concerning the Jewish Church, and her Feasts and Sabbaths, &c. So that well might the Apostle *Paul* say as he did, *Col.* 2. 16, 17, *Let no man therefore judg you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbaths, which are a shadow of things to come; but the body (or substance) Christ.* And (as before is somewhat spoken to) the same Apostle tells the *Galatians*, *That he was*
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afraid

afraid of them, lest he had bestowed upon them labour in vain : For that they observed days, and months, and times, and years.

S E C T. XXI.

WHat was briefly offered to consideration, in the former Section, from the Law given from Mount *Sinai*, and the times preceding and succeeding, to the time of Reformation, I comprised under two heads more generally. I shall now proceed to speak somewhat to the things pleaded from the Gospel; from the words, &c. of Jesus Christ and his Apostles. And I begin first with that Text *Matt. 5. 16, 17, &c.* whence many infer, that Jesus Christ spake of the Ten precepts only, and that not a jot or tittle of those commands should pass away, till all things are fulfilled; and that all things in the Law and the Prophets are not yet fulfilled, and therefore not a jot or tittle of it is passed away; and so not the Sabbath

bath given there to the Jewish Church. Thus, or to this purpose, I my self sometime pleaded, &c. To the which, I give this brief Answer :

1: That by the Law minded by Jesus Christ, there is not intended only the Ten Precepts, mentioned *Exod.* 20; but the whole Law, or the Law under a more general consideration, yea, even to Altar and Offerings, &c. is manifest; and may be observed by the word of the Lord Christ, *Verse* 23, 24. And also in *verse* 31, 32, touching the Bill of Divorce. And so also,

2. It's manifest, that several things, as parts of the Law, minded there by Jesus Christ, are done away; as the Altar whether they were to bring their gifts, as also those gifts they were to bring to the Altar and to offer thereon, the worship of God now not consisting in such services and observations, *Heb.* 9. 9, 10. *chap.* 10. 9, which will doubtless be acknowledged by all Christians of what persuasion soever, except some Sabbath-keepers; which whether they may be called Christians or no, is to me a great question, such as *Thomas Tillam*, *Christopher Pooley*, and their confederates, who have

pretended to go to *Canaan* to seek an inheritance there, and again to set up these observations, &c. And the Bill of Divorce minded before, which the Lord Jesus saith *Moses* for the hardness of the Jews hearts gave them the precept of and for, *Mark* 10. 5, is also made void, *1 Cor.* 7. 12. *Col.* 3. 19. But yet none of these things, or any others that are passed or done away, did pass, or were done away, till they were fulfilled in and by Jesus Christ; so that the whole Law being intended by Christ, *Matt.* 5, and the most of Sabbath-keepers leave unto disuse the most part thereof, as nothing concerning them as to present practice; on the same grounds they go upon in their so doing, do I and others deny the observation of the Sabbath; for Jesus Christ intended no more but their continuance, till the fulfilling of them. Yet further, I say, I do not judge that Jesus Christ did come to destroy the Law, but to fulfil it; not to destroy it; no not in the least *iota* of it; not to destroy it, to so small a matter as a tack of the Tabernacle: For whatsoever was written aforetime, was written for our learning; *Rom.* 15. 4. And though the Apostle minds more especially the promises there,

there, yet doth it hold also as with respect to other things, things relating to practice in the worship of God: For by these things we may know that God in former ages hath required obedience of his people, and that in matters of his own appointment, though seemingly very small: he hath required their attendance upon him; so that in these particulars, and others also, the account we have in Scripture of Gods requirement with reference to his worship, may be, is, and will be useful to his people while any live upon the earth: So that though it remains not to us to practice the shadows of the Law, now the substance of them is come; yet are we not to account them destroyed, so as that we should reckon them to be of no use at all to us. And

2. Though an improvement is indavoured to be made of that Text, *Mark. 2. 27, 28*, yet with no better success than the former; for as for the Sabbath its being made for man, it's not denyed, for it was made for, and given to *Israel*, who were called man, as I shewed above from *Dent. 5. 24*. And the Text wherein they are thus termed, relates to the time when the Sabbath was given them, &c. And

for the Lord Jesus Christ his being said to be the Lord of the Sabbath, it proves not the continuance of it; for the bare Title cannot be once imagined by men of reason and sense, to prove the truth of the thing: For then many other things follow, of which in Scripture he is said to be Lord; and for instance, the Temple that was once at *Jerusalem*, of the rebuilding of which, *Pooly* and *Skipp* speak in their propositions, &c. must be owned and pleaded for, as that he is Lord of, and so ought to have been continued, &c. for he calls it his house, *Matt.* 21. 13, and it's called his Temple, *Mal.* 3. 1, and the Temple of the Lord, *2 King.* 23. 4. But yet he said, *Matt.* 24. 2, that there should not be left one Stone upon another, &c. And though after its destruction by *Titus*, the Jews thought to have rebuilded it again under *Julian*, yet were they disappointed, and their works destroyed; so though there have been, and yet may be some indeavours to establish this shadowy Sabbath on its old foundations (for no new foundation is laid for it by Jesus Christ for the Christian Church to build upon), I am abundantly satisfied, that the work will be destroyed, though

though some of the persons labouring in it will be saved, *but yet so as by fire*, 1 Cor. 3. 15, and the words of Jesus Christ, *Therefore the Son of man is Lord of the Sabbath*; are not spoken by him as leading to the continuance of the observation of it, but rather to the contrary, as whosoever doth with an unbyassed spirit consult the Context, will soon see; but if he had intended by his words, to have signified the continuance of it, yet may it not be thought he intended it for any other persons, or for any longer time than was designed, when it was given to *Israel* to be a sign to them throughout their generations, of which I have already spoken in this Discourse.

And Thirdly, For that Text, *Matt. 24. 20, But pray that your flight be not in the winter, neither on the Sabbath-day*, it hath as little in it, as any of the rest, for the proving it the duty of the Churches of the Gentiles, or Christian Church, &c. For 1. the Word is spoken to such as were Jews, or such as were proselited to them in the time of their Church-state, and it relates to them in a matter wherein only they were to be concerned, as the destruction of *Jerusalem*, and scattering of
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that people, for their filling up the measure of their iniquity in their crucifying of the Son of God, and in that no time is limited by Jesus Christ, with respect to this matter, though it happened sometime after his death. We have no ground from Scripture, to stretch this word concerning the Sabbath, any further than was intended in its being given to *Israel*, when it was given to them to be a sign to them throughout their generations, which was intended to be only till the time of Reformation; as I have shewed Section the 16th. And

2. There is ground to judg that the Lord Jesus had respect unto his Disciples, (so far as they may be thought to be concerned herein) upon the account of the envious Jews persecuting of them, if they should be about to leave *Jerusalem* upon their Sabbath, they being a people that lived in shadows, having refused the substance, as they do to this day. And Jesus Christ himself had had a taste of their envious zeal herein, as is signified to us in *John* 5. 16. And his followers met with no better entertainment from them, when they did but suppose that they had made a breach upon their legal priviledges,
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Acts 21. 27, 28, 29. Yea, the believers among them did so stiffly adhere unto their legal customs, that they were ready to think hardly of *Paul*, for his not so stiffly adhering to them as they. And

3. For the practice of Jesus Christ, it proves nothing as for our practice of the thing; for as he was made of a Woman, and made under the Law, so it did appertain to him to keep the commands thereof; and therefore did he keep the passover, &c. which yet is not our duty to observe; yea, he was circumcised, *Luk.* 2. 21, and so became a debtor to do the whole Law, *Gal.* 5. 3. And whereas it is said, *Luke* 14. 16, *As his custom was, he went into the synagogue on the sabbath,* &c. It holds forth no more to us than this, That he was observing, as his duty was, of legal customs: This Sabbath-keeping being one of their customs, &c.

And for the Apostle *Paul*, and any with him, or any besides him, their going amongst the Jews or Profelites on the Sabbath, either into their Synagogues, or to any other place; it is not once minded as that he did do so to keep the Sabbath; But in that they were to Preach the Gospel

spel to every creature, and the Word was first to be Preached to the Jews, and their Assemblies were held upon the Sabbath, necessity required that they should then attend the opportunity for the dispatch of that service. And when they were hardened, and believed not, but spake evil of that way, the way of the Lord before the multitude, he departed from them, and separated the Disciples, disputing dayly in the School of one *Tyrannus*: And this continued by the space of two years, &c. *Acts* 18. 9, 10. And in the whole passage concerning his proceed, though the Text tells us that it continued two years, yet there is no mention of his meeting upon one Sabbath, nor so much as the day named in the place; so that though he did go into the Jews, as is said here, and that it was his manner so to do, as is said, *Acts* 17. 2, necessity requiring him so to do, that he might attend the opportunity in the Assembly, for the Preaching Jesus unto them; yet when he separated the Disciples from them, we hear nothing more of them as concerning their assembling together, to carry on the solemn worship of Christ Jesus on that day.

S E C T.

SECT. XXII.

IN the former Section it hath been minded, how that though mention is made of the Apostles going into the Synagogue of the Jews on the Sabbath-day, that he might Preach Jesus Christ to them; yet when he separated the Disciples from them, we hear no more of him, as concerning his convening the Christians to wait upon the Lord in the practice of his institutions on that day. So also is minded in this Section, How that contrary hereunto, as the Christians assembled together on the first day of the Week to wait upon Christ in his Ordinances; so the Apostle assembles with them. *Act. 20. 7, And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, being ready to depart on the morrow, &c.* In the 6th verse, it's said he abode at Troas Seven-days, and no mention is made in the least of any meeting with the Disciples till the
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first-day of the week; but then the Disciples coming together to break Bread, *Paul preached*, &c. The words hold forth the Christians meeting as their practice, without a respect unto the Apostles being amongst them at present. Not that the meeting was occasioned by the Apostles being there, or upon the score of his departure on the morrow: But rather that it was the day of their Church-meeting; and *Paul* being there, attends on the Lord and his service amongst them, manifesting thereby his owning of them in their proceed, &c. And their coming together was to break bread, to carry on that Ordinance of Christ, wherein is manifested, as in the way of the practice of an ordinance, the union of a Church of Christ: As *Paul* saith, 1 Cor. 10. 17, *For we being many, are one bread, and one body, for we are all partakers of that one bread.*

So that we have here the practice, and so the example of an instituted Church of Jesus Christ; and of joyning with them in their practice of meeting together, and carrying on the solemn worship of Christ, in the celebration of the mysteries of his death, &c. And so his example also, the
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Apostle *Paul*, the Apostle of the Gentiles, who was appointed, and did lay the foundation both as to Faith and Practice, on which, and according to which, the Servants of Jesus Christ are to build and practice all along the Gospel ministration. And as joyning with him, and them, *Sopater* of *Berea*; and of the *Thessalonians*, *Aristarchus*, and *Secundus*; and *Gaius* of *Derbe*, and *Timotheus*; and of *Asia*, *Tychicus* and *Trophimus*, as we may read *Acts* 20. 5; several of which (if not all of them) were right worthy Gospel-Ministers, *Ephes.* 6. 21. *2 Tim.* 4. 2, 5. And though the Apostle was in haste in this his journey, as these words in the Text import, *Being ready to depart on the morrow, Acts* 20. 7, and those in *Verse* 16, *For he hasted, &c.* Yet he seteth not forward on his journey till the first day of the Week be past; nor until with the People of Christ he had waited on Christ in his solemn worship, in that solemn season, though he had been there Seven days, &c.

So that we have here the example of the Primitive Christians, the Church of Christ at *Troas*, and with them an Apostolical man, even the Apostle of the Gentiles,

rites, with several other Gospel-Ministers of several parts of the World, for our Assembling together to celebrate the Ordinances of Jesus Christ, and to carry on his solemn Worship on the first day of the Week. And such examples have the force of a Precept in them; yea, we have the Apostle in the Spirit of Christ, injoyning the People of God so to walk, as they had him for an example, *Phil. 3. 17*, which respects such examples that are possible for us to follow him in; and that had no reason annexed to them, or implied in the practice of them, relating to things in a former dispensation, which will not now hold to us, &c. Such examples are we to follow our Apostle in, and they have the force of a Precept in them, yea, placed upon the head of them, by the Apostle, who had the mind of Christ.

And in *1 Cor. 16. 2*, we have the Apostle laying before the Christians their duty in their communicating unto the necessities of their poor Brethren; which as it was seasonable to be done, when they came together to wait upon the Lord in the way of his holy institutions, being then in the sweetest spirit most usually

usually for the dispatch of such Services : So he states the time, *viz.* on the First day of the Week, &c. on which day, as *Acts* 20. 7, (the Text before insisted on) the Christians did come together for such an end.

And though I did in the time of my darkness and wandring, as many yet do, seek evasions as with respect to the Text, *Acts* 20. 7, which I will not now spend time about the consideration of; being satisfied, that what is before laid down from it, is directly the mind of the Spirit of Christ in it: So also did I, and yet do others as concerning this Text, *1 Cor.* 16. 2, intimating, that because the Christians were to communicate as God had prospered them, &c. therefore they must needs concern themselves in secular affairs, a work that's unfit for such a day, that is to be observed to the Lord.

Which evasion hath so much weakness in it, that I am ashamed of it, as I am of all the rest of such a nature in my Book of the Sabbath. For if I am to communicate to the relief of the Poor, and to do it as God hath prospered me, and that on the day I observe to the Lord,
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may I not the day before, or in the days before, when I am concerned in my secular affairs, judg what is proper for me to do, according to the occasion and my capacity? and so having prepared, accordingly dispose my benevolence, as God hath prospered me? Yea, doubtless this may be done not only as well, but better on the day, or days preceeding the day of the Assembling of the Church together (which as was proved before, from *Acts* 20. 7, was the first day of the week) than on the day in which they do so Assemble.

And as some of the learned acquaint us, unto this the Text more clearly relates, for that it may be read, Against the first day of the week, let every one of you lay by him in store, &c. the which they having done according to the Apostles direction, they might then conveniently dispose it; it being a fit season for such a service, when they come together to wait upon the Lord.

And that that offers it self as observable in the Text, concerning the Apostles mentioning this day, and propounding this signal service to be done on it, is this, That this first day of the week, being

ing the day on which Jesus Christ rose from the dead, was a noted, known, and acknowledged day among Christians, being a day on which they were used to Assemble together, for the performance of such services Christ required, of which this is not the least, to provide for the hungry and naked members of Jesus Christ.

And as this Text of *1 Cor. 16. 2*, and *Acts 20. 7*, and some others, as *John 20. 19*, do proclaim aloud, That this day was a noted, known, and acknowledged day amongst Christians; a day on which they assembled together to perform sacred Services: So doth that Text also of *Rev. 1. 10*, where the Servant of the Lord tells us, That he *was in the spirit on the Lords day*, &c. And though some Sabbath-keepers would willingly turn this over to their Sabbath, yet is not that day called any where in Scripture (that I can find) the Lords day; neither did ever any Ecclesiastical writer that I have read or heard of, so call it: or give us to understand, in what they have written of the affairs of the Church, that the Christians in the Apostles times, or afterwards, did ever so call it. But the first

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day of the week, we read in many places was so called and accounted. See *Eusebius, Lib. 4. Chap. 18. 19*, of the *Life of Constantine*; and the learned acquaint us, That *Ignatius* who lived in the first Century, and who was the Disciple of *John* the Apostle, (who writ the Book of the Revelation) was used to call the first day of the week, the queen of days; and as it was called the queen of days, and the Lords day from the Apostles times; so also it was assembled upon, as *John 20. 19. Acts 20. 7*, shew; as also we read in *Eusebius* and other Ecclesiastical Writers; yea, the *Ebionites* that of old were accounted Hereticks for their observation of the Law, and the Jewish Sabbath, did celebrate the first day of the week, as others did, in remembrance of Christs resurrection.

So that Christians are not without a day in their weekly returns, which according to the example of Christians in the Primitive times, and in the following times, they are to assemble together upon, to worship and serve their Lord and Master Jesus Christ: In the which is yielded up that time, which by the Law of their creation, may be justly deemed to be
their

their due to yield to the Lord of time.

They are not without a day in their weekly returns, no more than the Jews were in the time of their Church-state, when they lay under the obligation of that Temporary command of observing their Seventh-day Sabbath, which was given to them to observe throughout their generations.

Not that this day is to be observed as a Sabbath, with the circumstances of the Sabbath of the *Sinai* Covenant attending it; when the Lord said, let none go out of his place on the Seventh day, *Exod.* 16. 29, and that they should kindle no fire throughout their habitations upon the Sabbath day, *Exod.* 35. 3. And that they should make them Fringes in the borders of their garments, and should put upon the Fringe a Ribband of Blue, &c. That they might keep in remembrance this command with others. Which particulars were commanded by the same God that commanded the observation of their Sabbath, and some of them appointed to be of the same continuance as their Sabbath, see *Numb.* 12. 28. *Exod.* 31. 13. And the particulars before set down, did appertain unto its due observation, according

cording to the declared will of the Law-giver; though our half Sabbath-keepers (or scarce so much) will not now take notice of them to observe them (at least those with whom I have been concerned, &c. I say not *Tillam*, and *Pooly*, and *Skip*, &c. who profess to own all the Laws given at *Horeb* with due regard to time and place); nay, instead of doing the things before set down, do quite contrary: For instead of not going out of their places, they will (some of them I am sure) take a Beast out of the Stable (which should rest as well as themselves) and ride a dozen miles on a Seventh-day in the morning; and instead of kindling no fire, will have a great fire kindled, with pots on, boyling, &c. though in this also the Lord hath spoken otherways, *Exod. 16. 23*, and will again and again make them garments, and not make Fringes in the borders of them; and yet will condemn others for not keeping their Sabbath: *But happy is he that condemneth not himself in that which he doth allow*, *Rom. 14. 22.*

So that Christians are in their Services to consider on all occasions that word *Gal. 5. 1. Standing fast in the liberty wherewith Christ hath made them free, &c.* For
none

none of the particulars before set down are annexed to the day, that according to the example of the Primitive Christians we are to observe to the Lord.

Neither hath the Lord Jesus given liberty, much less Authority to his Servants to take away the lives of one another upon a failure in this matter. No. He came not to destroy mens lives, but to save them, *Luke 9. 56.* And this he said, when his Disciples proposed to him to give them leave to destroy the *Samaritans* that would not receive him: And, behold, he is greater than the Sabbath ever was.

And whereas a Plea is brought from the name Sabbath, as used sometime in the *New-Testament*, as respecting the Seventh-day; it no more proves the continuance of this Sabbath, then the name of the Jewish Feasts, *Acts 12. 4. chap 20. 16*, do prove the continuance of these times to be observed by the Christian Church.

And as sometimes the Seventh-day hath the appellation of Sabbath given to it; so sometime is it called the Seventh-day barely without that appellation given to it, *Heb. 4. 4.* So that there is as much reason to conclude, that it's not now to be accounted the Sabbath, but only the Seventh

venth day, and so a bare day, as the other days of the week, that are so to be esteemed of, from the Text before set down, wherein it is disrobed of that Appellation, as there is to account it a Sabbath, in that sometimes it hath that Appellation given to it. For if the one of these expressions barely of it self will hold weight in the balance of the Sanctuary; so will the other with as much reason and truth.

I have been as brief and concise in speaking to the things spoken of, and to, in this Section, as I could : First, because I would not weary the Reader that shall read this Discourse, knowing that large Discourses are apt so to do, though writ with much evidence of the Holy Spirit and Holy Scriptures. Secondly, In that this was not my principle aim in what I intended in this Discourse. Thirdly, In that so many able and Pious Christians have written so clearly, fully, and unanswerably upon the Subject, both against the Sabbath commanded to be kept by the Jewish Church; and for the first day of the week, observed by the Christian Church in her religious and solemn Assemblies.

The End.

